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AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

AUGUST 30, 1919

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The Sacramental-Wine Question Again

Bernard J. McNamara

Chaplain, U. S. A.

The Occult Healing of Disease

J. Godfrey Raupert

Nationalism and the Catholic Press

L. J. Happel

An Autocratic Conspiracy

Joseph Husslein

Associate Editor, "America"

THE AMERICA PRESS

NEW YORK CITY

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 30, 1919

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A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXI. No. 21 }
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AUGUST 30, 1919

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Chronicle

Peace Conference.—The Supreme Council of the Peace Conference has sent instructions to the inter-Allied Mission at Budapest to inform the Archduke Joseph that the Conference can have no confidence in a Government in which there are members of the Hapsburg family. The Council also declared that it would deal only with a ministry which was supported by a constituent assembly. Another note signed by M. Clemenceau was sent to the Rumanian Government declaring that reparation would be demanded of Rumania if that country continued to make requisitions of Hungary, and that the amount so requisitioned would be deducted from the indemnity to be paid Rumania by Austria and Hungary in accordance with the treaties of the Allies with those countries.

Hungary and Rumania

The partition of Thrace is reported to be settled. In spite of strong opposition on the part of M. Venizelos, the Premier of Greece, the final arrangement conformed, with some modifications, to the compromise plan suggested by the American delegation. The Aegean coastline of Greece will be extended to the city of Maronia. The territory ceded to Greece amounts to about one-quarter of Thrace with the eastern boundary extending north from Maronia to the Bulgarian boundary as it existed before the year 1913. The portion of Thrace immediately north of the part granted to Greece goes to Bulgaria, and embraces another quarter of Thrace. The remaining half will be an internationalized State with a coastline extending from Maronia to the Maritza river. It is said that the United States refused to sign any agreement which would cut Bulgaria off from the sea, and that the desire to have the American Government a party to the treaty with Bulgaria finally influenced Premier Venizelos to desist from his original claim. The Serbian delegate at the Peace Conference, M. Vesnitch, who also represents the Slovenes and Croats, has protested that Bulgaria is in a better position as the result of the war, whereas Serbia has seen her just demands refused, with the consequence that she will be for a long time unable to resume her normal life.

Home News.—President Wilson on August 19 met the Senate Foreign Relations Committee, and for three

hours and a half freely answered all questions, with several exceptions, that were put to him. A full report of the conference was given to the press on the following day. The meeting began with a statement which was read by Mr. Wilson, and in which he insisted that action should be taken on the Treaty of Peace at the earliest practical opportunity, because of many vital problems both in Europe and the United States, the solution of which was waiting on the ratification of the Treaty by the Senate. The production of almost every raw material, such as copper, zinc and lead, and of foodstuffs was impeded by delay in peace, as were also the determination of the naval and military programs, the question of the national budget, the disposal of military supplies, and the important matter of commerce, in fact every element of normal life. The President said that he saw no reason why the Treaty should not be ratified at once. The objections to the League of Nations had been dealt with and had been met by the subsequent revision of the draft of the Covenant. Taking up the points on which demands had been made for reservation, Mr. Wilson declared that the Monroe Doctrine was safeguarded in the Covenant; that questions such as immigration, tariff and naturalization were recognized by all international students as purely domestic, with which no international body could deal without express authority to do so, and would be so reported by the Council should a dispute arise; that the matter of withdrawal from the League and the fulfilment of international obligations was left to the conscience of the nation proposing to withdraw; that the Covenant made no attempt whatever to limit the right of Congress to exercise its independent judgment in all matters of peace and war. He said moreover that there could be no objection to interpretations of the Covenant being added to it, in fact most of such interpretations as had been made, embody the plain meaning of that instrument. He was opposed, however, to such interpretations being made a part of the formal ratification of the Covenant because of the long delays such a course would involve.

Senators Confer with President

After the President had finished reading this prepared statement questions were put to him, and from his answers the following points were made clear: Amendments to the Covenant would not have to be submitted

to Germany, as that country was not a member of the League; agreement of the other signatories to it could be obtained through diplomatic exchanges without reconvening the Peace Conference; the obligations of Article X were binding on the United States in virtue of a moral, and not a legal, obligation, but it would be a mistake to state this in a ratifying resolution; moral obligations would bind the United States more strictly than legal obligations, should the Covenant be ratified; the President when he drew up his fourteen points knew nothing of the secret treaties previously made by the Allies; the President opposed the Shantung settlement, but as England, France, Italy and Japan adhered to the secret treaties and would not have signed the Covenant without this settlement, he finally accepted it; the American Commission had urged that a definite sum of reparations be fixed in the Treaty, but had not been able to have their wishes written into the Treaty. Senator Fall presented his questions in writing and was answered by the President in a communication which appeared in the press. In response to the most important of these questions Mr. Wilson declared that he had no power to proclaim peace, nor would he do so, prior to the ratification of a formal treaty of peace.

No progress was made by the conference towards a reconciliation of the two opposing sides: the line of cleavage in fact was emphasized because the statement

Results of the Conference

and answers of the President made it clear that he held quite different views from the advocates of reservations, both on the meaning and the implications of the disputed articles of the Covenant. One effect, however, of the conference was to define the lines on which the Administration proposes that the battle on the League and the Treaty should be fought out. The President having made it clear that he did not object to reservations, provided they did not amount to amendments but were merely explanatory additions defining our understanding of the terms of the Treaty and the League, Senator Pitman, on August 20, gave concrete expression to this position by offering the following resolution:

That when the Senate of the United States shall advise and consent to the ratification of the Treaty of Peace with Germany, signed at Versailles on the 28th day of June, 1919, now pending in the Senate, it be done with and in consideration of the following understanding as to the present and future construction and interpretation to be given to the treaty.

(1) That whenever the two years' notice of withdrawal from the League of Nations shall have been given by any member of the League, as provided in Article I., the Government giving such notice shall be the sole judge whether all its international obligations and all its obligations under the Covenant shall have been fulfilled at the time of withdrawal.

(2) That the suggestions of the Council of the League of Nations as to means of carrying into effect the obligations of Article X, the execution of which may require the use of military or naval forces or economical measures, can only be carried out through the voluntary separate action of each of the respective Governments, members of the League, and that the failure of any such Governments to adopt the suggestions of the Council

of the League, or to provide such military or naval forces or economical measures, shall not constitute a moral or legal violation of the treaty.

(3) That all domestic and political questions relating to the internal affairs of a Government which is a member of the League, including immigration, coastwise traffic, the tariff and commerce, are solely within the jurisdiction of such Government and are not by the Covenant of the League of Nations submitted in any way either to arbitration or to the consideration of the Council or Assembly or the League of Nations, or to the decision or recommendation of any other power. If a dispute arises between parties with regard to a question other than those which are herein specifically exempted as domestic questions, and it is claimed by one of the parties that such question is a domestic and political question, relating to its internal affairs, then the Council shall not consider or make recommendation thereon, except upon the unanimous vote of the Council other than the representatives of the disputants.

(4) There shall not be submitted to arbitration or inquiry by the Assembly or the Council any question which, in the judgment of the United States, depends upon or involves its long established policy, commonly known as the Monroe Doctrine, and it is preserved unaffected by provision of the said treaty.

Mr. Pitman said that his reservations had received the approval of the President some days previously, and that being embodied in a resolution independent of the ratification resolution would not affect the Treaty itself or call for acquiescence on the part of other signatories. Senator Pitman's resolution served only to unite the extreme and the mild reservationists, who insist that there shall be no compromise, and that the reservations must be incorporated into the Treaty; otherwise the Treaty and the League would be rejected altogether.

After listening to the testimony of experts on the Far Eastern situation, the Senate Foreign Relations Committee began action for the revision of the Peace Treaty with Germany. Disregarding the protests of Senator Swanson, who wished the articles to be considered in regular order, Senator Lodge, chairman of the Committee on August 23, proposed an amendment to the following articles:

Shantung Amendment

Article 156, Germany renounces, in favor of Japan, all her rights, title and privileges—particularly those concerning the territory of Kiao-Chau railways, mines and submarine cables—which she acquired in virtue of the treaty concluded by her with China on March 6, 1898, and of all other arrangements relative to the Province of Shantung.

All German rights in the Tsing-tao-Tsinan-fu Railway, including its branch lines, together with its subsidiary property of all kinds, stations, shops, fixed and rolling stock, mines, plant and material for the exploitation of the mines, are and remain acquired by Japan, together with all rights and privileges attaching thereto.

The German State submarine cable from Tsing-tao to Shanghai and from Tsing-tao to Che-foo, with all the rights, privileges and properties attaching thereto, are similarly acquired by Japan, free and clear of all charges and incumbrances.

Article 157. The movable and immovable property owned by the German State in the territory of Kiao-Chau, as well as all the rights that Germany might claim in consequence of the works or improvements made or the expenses incurred by her, directly or indirectly, in connection with this territory, are and

remain acquired by Japan, free and clear of all charges and incumbrances.

Article 158. Germany shall hand over to Japan within three months from the coming into force of the present treaty the archives, registers, plans, title deeds and documents of every kind, wherever they may be, relating to the administration, whether civil, military, financial, judicial or other, of the territory of Kiao-Chau.

Within the same period Germany shall give particulars to Japan of all treaties, arrangements or agreements relating to the rights, title or privileges referred to in the two preceding articles.

The Amendment proposed to substitute "China" for "Japan" wherever the latter name occurred. The Amendment was carried by a vote of nine to eight. The Foreign Relations Committee decided to give a hearing to the representatives of subject peoples, and in particular to representatives from Albania, Ireland, Scotland, Egypt, Greece, to other small nationalities, and to the Negroes of the South African territories formerly held by Germany. Senator Knox proposed a resolution that the committee suspend consideration on the treaty with Germany until the text of the treaties with Austria, Bulgaria, Hungary and Turkey, with which the treaty with Germany is interwoven, is given to the committee. Voting on this resolution was postponed.

Great Britain.—In his speech in the House of Commons last week the British Premier declared that the Government plan of ultra-protection will be abandoned September 1, and that the recommendations in majority report of the

**Lloyd George on the
National Peril**

Coal Commission or the Sanky Report favoring gradual nationalization of the mines will not be followed by the Government. However, the Government in the near future will embody in a bill recommendations for an industrial council of employers and employees with a forty-eight-hour week and a living wage applicable to nearly all industries. In the course of his speech Lloyd George blamed the United States for the delay in making peace with Turkey. The Premier in dealing with the League of Nations argued for the reduction of armaments. Great Britain was ready to reduce armaments as a first condition of world economy if other nations were prepared to take the same line of action. Without this policy in force the League of Nations would be a sham. The Premier spoke strongly on the economic situation in Britain, saying:

The war cost Great Britain £40,000,000,000 and most of this sum was spent for purposes of destruction. The national debt has grown from £641,000,000 to £7,800,000,000. Pensions cost the Government £100,000,000 yearly. We have advanced some £4,000,000,000 to the world, from which we are getting something like £200,000,000 every year in interest. We have sold £1,000,000,000 of foreign securities to pay for war material for ourselves and our allies. We have borrowed £1,200,000,000 from America and Canada for the same purpose. Our allies, including Russia, owe us £1,800,000,000."

The adverse trade balance of the nation alarmed him.

"We must bridge the chasm," he continued, "or at the bottom of it is ruin. Borrowing will only add to the catastrophe. In every direction we are spending more and earning less, we are consuming more and producing less. Private expenditure in the aggregate is more formidable than public expenditure. These are facts. It cannot last."

As American labor conditions were much better than those in England competition with the United States was out of the question. The British pound was only worth 17½ shillings in America. The Premier continued: "We shall never improve matters until we increase production, or we will be driven later to reduce even lower the standard of living. There is no other alternative except quitting the country we fought for four years. We cannot prosper, we cannot even exist without recovering and maintaining our international trade. We must bring up the trade balance, adding to our exports and lessening our imports." The Government had done its best to give direction. "Let all who will man the boats and save the nation." The London press received the Premier's speech coldly, the *Times* declaring that the nation wants good government, and is not getting it from the present Ministry.

Ireland.—The English Attorney General during the recent debate in the House of Commons on the Carson threat to mobilize the Ulster Volunteers and repeal the Home Rule act by force, declared that no prosecution could be instituted under the Treason-Felony act, as Carson's threats were "contingent and hypothetical." At the Cork Assizes a few weeks later Lord Justice O'Connor in addressing the Grand Jury in a case involving the discovery of a quantity of gelignite and bombs in a Cork tenement, stated that no act of open warfare or rebellion was necessary to constitute a breach of the Treason-Felony act. He continued:

**Treason-Felony
Defined**

The offence was complete if preparations were made for rebellion or warfare, even though the rebellion or warfare never took place and was not intended to take place until and unless a certain contingency which might or might not happen did happen. The gist of the offence was this: No man could, by force or show or threat of force, compel Parliament to do or abstain from doing anything whatsoever. If it were otherwise we should have mob law substituted for the will of the people expressed through Parliament. It was the a b c of law that if a person gathered together or had in his possession or under his control arms or ammunition, or had men at his beck and call with the intent that if Parliament should do something that was not to his liking, or abstain from doing something that was to his liking, he would by means of his men, arms, or munitions resist the will of Parliament, that man was guilty of treason-felony, the punishment for which was penal servitude for life, and it was no answer for him to say that he did not intend to use his men or arms or ammunition until or unless a certain contingency happened which might never happen.

This definition by a judge of his Majesty's High Court of Justice in Ireland contradicts in every essential the definition implied in the English Attorney General's reply

to the question proposed to him regarding the Government instituting a prosecution against Sir Edward Carson. Hundreds of years ago the chief heads of the offense of treason were defined. The Treason-Felony acts of 1848, passed with the object of securing conviction of Irish Nationalists, did not alter the basic principles of the law. Yet in spite of the clear meaning of legal diction the chief English law exponent arose in the House of Commons and declared that Carson could not be indicted for levying war against the King.

On the Orange anniversary there were demonstrations by Orangemen all through Ulster and Carson preached rebellion at Belfast. The Nationalists and Sinn Feiners

Lady Day and the Orange Celebration

made no attempt to interfere with the meetings, which were held with the sanction of the military authorities. It was far otherwise on August 15, Lady Day, when the Sinn Feiners in Derry announced their program of meetings and parades. General Pain, Carson's former chief of staff, forbade any demonstration because the Orangemen of Derry threatened a riot. An Associated Press dispatch dated Dublin August 21 announced that the police had raided the office of the *Irishman*, the leading Sinn Fein paper, and confiscated the forms of the coming issue.

The United States Senate Foreign Affairs Committee has acceded to the request of the national council of the Friends of Irish Freedom that the present draft of the League of Nations be not ratified before Ireland's claims are presented for consideration. At Paris the cause of Ireland was denied a hearing while younger nations were rewarded with self-government. The United States Senate by its Foreign Relations Committee has determined to grant a hearing to representatives of all the smaller nations before considering the adoption of the League Covenant in any form.

Mexico.—American troops were sent in pursuit of the outlaws who captured and held for ransom the American aviators who by mistake had landed on Mexican soil. A swift dash across the border was ordered immediately after the liberation of our men. A second punitive expedition was later despatched to overtake the Mexican horse thieves, who had just raided ranches and stolen stock near Fort Hancock, Texas. The military order given was "to punish the bandits and return to American territory." In the meantime another American citizen, Dr. A. Goenaga, is held for ransom by Mexican outlaws near Mexico City. Still further to aggravate the situation, announcement is made of the apparent determination of the Carranza Government to confiscate the oil-property of foreigners, including Americans. At this critical juncture, too, are made public the statements of Dr. P. B. Altendorf, who was one of "the most trusted employees" of the United States Intelligence Depart-

ment, accusing Carranza in detail of having conspired with the Imperial German Government for the invasion of the United States, and of having permitted the slaying of American citizens, as part of his gigantic plot. On August 24 orders were given to withdraw the American troops. This decision, it is understood, was not due to Carranza's protest, but because the rain had wiped out the trail and pursuit had become hopeless. The six days below the border resulted in the killing of four bandits by troops, and the death of one by machine-gun bullets from an airplane. Nine were captured by Carranza soldiers.

Russia.—Unconfirmed reports that have for some time been coming regarding the failure of Admiral Kolchak to hold his own against the Bolsheviki are now admitted to be true. The fear was expressed in official Washington on August 11 that the collapse of the anti-Bolshevist

Kolchak's Reverses

movement was imminent. Kolchak's Siberian forces, it is said, made during the past few weeks three extensive retreats which total some 800 miles east of the positions they held last spring. Kolchak's army of 100,000 imperfectly equipped men is said to be opposed by well-trained Red troops numbering more than 300,000 who have plenty of arms and ammunition. On August 14 word came via London that the Bolsheviki had driven Kolchak's army back another sixty miles. He appealed for help to Japan, but was refused. The British have withdrawn their forces from Archangel and Murmansk, and the American soldiers had already left. There are some 9,000 of our troops in Eastern Siberia along with three times as many Japanese, other Allied Powers being represented by smaller forces. The latest information concerning the strength and the distribution of the Bolshevik army is as follows: On the north front 39,000, west front 167,000, south front 146,000, and east front 133,000. In addition, it is estimated that they have 727,000 men available in the interior.

The United States Government has sent Kolchak large quantities of arms and ammunition which are now on the way to Vladivostok. Recognition of Kolchak's Omsk Government by Washington is growing less likely, owing to the report made of conditions in Siberia by Roland S. Morris, American Ambassador to Tokio. General Denikin, however, has been more successful against the Bolsheviki in the region of Odessa, Ukrainian troops having captured that city, and an Anglo-Russian offensive on the Dvina is reported to have destroyed six Bolsheviki battalions.

Early last week a British naval force was reported to have had an engagement with a Bolshevik fleet in the Gulf of Finland, sinking three ships, and the Fortress of Kronstadt, the main defense of Petrograd, was bombarded. Yet the British War Office answered inquirers on August 21 that the British are neither contemplating nor directing any military operations against Petrograd, "or any part of Russia."

The Sacramental-Wine Question Again

BERNARD J. McNAMARA, CHAPLAIN, U. S. A.

THE title of this paper will evidently cause a good deal of surprise, because the false impression is abroad that the question of the possession and use of wine for sacramental purposes has been satisfactorily settled. Nothing could be further from the truth. Although the Prohibitionists confidently expected the war-time act to go into effect on the first day of July, they seemed to be totally unable to cope with the many problems that confronted them. One of the chief problems, certainly, should have been the drafting of rules safeguarding the use and possession of wine for sacramental purposes. But these anti-drink advocates have done so little in this matter, and apparently intend to do less, that it behooves Catholics to grasp the real meaning of the situation and, if they are true Catholics, to find a remedy.

The situation to date is this: The Catholic weeklies throughout the country have published the news that certain regulations have been drafted, whereby the clergy will find it an easy matter to get wine for religious purposes. The rules govern the dealings of the clergy with the wine-dealers and are approved by the Internal Revenue Commissioner at Washington. Most of the Catholic people of the United States breathed a sigh of relief at this widely-spread report, seeming to see in it the happy solution of a dangerous problem. But they were mistaken, notwithstanding the apparently favorable aspect of that set of regulations. For they failed to realize that making rules to govern transactions in altar wine between the clergy and the dealer was to solve only one part, and that a small part, of a many-sided problem. Bigger parts of this same problem remain to be settled. It is all very well to make such rules for the clergy, but the first question that proposes itself is: Will the clergy be able to get the wine for religious purposes for which application was made? What is the use of having these rules if there is no such wine to be had on application? These questions may seem very strange and yet they are eminently sensible when one questions the dealers and the wine-growers on the matter of procuring altar wines in future for the Holy Sacrifice.

A prominent wine-distributor who supplies a good part of the South with wine for religious purposes, told the writer a few days after the issuance of the regulations that he failed to see how they helped or affected the situation one bit. In order to sell sacramental wine to the clergy, the dealers must first get the wine from the growers and they do not know how to proceed without violating the law. And no one in Washington seems to know what the proper procedure is. These dealers have been trying for months to find out what the line of

action of the Government would be when absolute Prohibition went into effect, and they are still trying without success. As wide-awake businessmen, they were willing to cooperate with the Government and they were extremely anxious to have the matter cleared up before the actual situation of absolute Prohibition was upon them. But their efforts were all in vain and this in spite of the fact that the Prohibitionists made very rosy promises asserting that there would be no trouble regarding the securing of sacramental wine.

But there is a great deal of trouble and the sooner Catholics wake up to this fact, the better off they will be. Apart from the inability of the Internal Revenue officials to state their program, the matter is further complicated by the refusal of some express companies to carry sacramental wine at all. This refers to shipments both from the wine-growers to the dealers and from the dealers to the clergy. The express companies give a twofold reason for this refusal. The first is that the express companies themselves have positively stated that they will not receive shipments of wines or liquors under any conditions. The present law evidently does not discriminate between wines for sacramental purposes and wines for other objects and so the express companies will not carry any. The second reason is that losses of wines in shipment have been so enormous recently that it is doubtful if the companies care to take the risk even with sacramental wine. Out of three barrels of wine shipped lately from Baltimore to New Orleans, it was found on the arrival at their destination that one barrel was entirely empty and the other two had been tampered with. One small barrel of sacramental wine recently consigned to a steamboat company for shipment never went on board, and has not yet been found. Out of cases containing twenty-four bottles of wine for religious purposes, it is usually found that from eight to ten bottles disappear in transit. It is figured that with absolute Prohibition in force the losses will approximate fifty per cent, quite an appalling loss. One can readily see that the common carriers are not very enthusiastic about engaging in a business where there is so much thievery. So another grave difficulty scarcely sensed before now looms up.

Then again, a distributor must order in carload-lots if he expects to make a reasonable profit on sacramental wine. It is not known at present whether this can ever be done legally under the present law. Furthermore, a distributor of sacramental wines only, could hardly make a living and only a limited number of dealers and manufacturers could survive who depended on this source of revenue. Hence arises the question, who would remain

in the business of manufacturing and distributing the sacramental wines? These are questions that are highly important to us and they remain unanswered by those who should have some plan regarding so urgent a problem. But there is no plan and no one seems eager to start the solving of these questions.

Unless we Catholics awake to the situation, we may find ourselves in rather curious and unfortunate circumstances. Most of the dealers and wine-growers are getting rid of their business because they do not know where they stand. The Internal Revenue Commissioner, who is supreme in this matter, apparently is as much in the dark as the rest. But the subject should be forced upon his attention and he should be kept after until he reaches the decisions that the very questions herein suggested necessitate. An intelligent Protestant was astonished when the writer confessed that the Catholic Church had no one in Washington watching such matters and urging remedies. He said something about its being a very poor policy and one is inclined to agree with him. This whole question is summed up briefly and strongly by the aforementioned distributor of sacramental wine when he says: "Wine-growers, manufacturers, distributors, the clergy and the revenue-collectors do not know and cannot learn where they stand. We are afraid to move; because we have come into collision so often with unexpected regulations. I could go to the revenue office tomorrow and would be told in all sincerity that they knew nothing more than when I was there the last time. We have been trying in vain to get information from Commissioner Roper."

The matter grows more cloudy still as we proceed with our investigation and unless a firm stand is taken in this matter of sacramental wine, serious consequences must be feared. Congressman Coady, of Maryland, a Catholic and a close student of this problem of Prohibition, has written some very pointed things about the Prohibition Enforcement bill in relation to sacramental wine that every Catholic ought to ponder deeply and having pondered them well, take prompt action. He says that the clause relative to wine for religious purposes "places an enormous power in the hands of the Commissioner of Internal Revenue which an overzealous official might and could arbitrarily exercise." Mr. Coady, who is eminently conservative and most sane in everything that he says and writes, has been a member of the Lower House for twelve years and probably has good reasons to back up the fear herein expressed. This power is somewhat akin to the absolute authority that the new Secretary of Education would have under the insidious Smith Federal Education act. Mr. Coady gives us food for further thought when he says:

It is also true that wine for sacramental purposes has been exempted, although the original bill contained no such exemption. But these exemptions can be repealed by some subsequent Congress. They should have been placed in the organic law. Those responsible for the drafting of the Eighteenth Amend-

ment and the Enforcement bill evidently did not want to do this. Why? (*Italics inserted.*)

That is the great question to be answered. Why did the Prohibitionists take this line of action in a matter in which they have no right to interfere, a matter that concerns the essentials of religion? For we might add here that the Episcopalians and some Lutheran churches are concerned in this matter as they use sacramental wine, but their interest is not as vital as ours. Mr. Coady seems to think that the anti-drink advocates have adopted the policy referred to above because they desire to leave the whole question of Prohibition an open one for all time and thus they will have a reason for continuing their organization. He may be right, but it is high time to act when he tells us that this exemption of sacramental wine was deliberately omitted from the organic law and that "These exemptions can be repealed by some subsequent Congress." Further, a commissioner's ruling is only a *ruling*, not a *law*. He may repeal it tomorrow, if he judges a repeal advisable. One commissioner may be eminently fair-minded, and his successor a bigot of the deepest dye. Can we safely allow the celebration of the Holy Sacrifice to depend upon the whim or opinion of a revenue officer?

These facts lead one to feel that there is some other reason, more sinister and more anti-Catholic, than the one given in all charity and conservatism by Mr. Coady. So it behooves us to be up and doing as we have not been in the past. Our past apathy has given the Prohibitionists the opportunity and the power to insult and blackguard the Catholic Church and her prelates as they continually do in their speeches and publications. The latest example of this will show the way in which we are vilified, and the unfortunate thing is that we submit to such insults. In the clip-sheet issued by the high and mighty board of the Methodist Episcopal Church—a tremendous lobby at Washington to browbeat Congress, which, if maintained by the Catholic Church, would bring an unceasing protest—we read these insulting words: "Cardinals should stop talking piffle." The insult is hurled at the venerable Cardinal Gibbons, who has done more than any ten men to allay the religious bigotry and prejudice that this kaiser-like committee of our national morals seems bent on stirring up for its own evil purposes. This board knows that it was an absolute untruth to say that Cardinal Gibbons attributed the recent riots to Prohibition. He never made such a statement. But calumny and insult seem the best part of the methods of this gang, who did not hesitate to calumniate in a most shameful way the brave soldier-boys who had gone to France to fight the battles that they were too cowardly to fight and whose absence "over there" gave them the chance to put through such high-handed and bigoted legislation. But logic and reason are wasted on such power-drunk men. The time for talk is over; it is time for us to wake up and adopt and carry out the motto, "Do Something."

The Occult Healing of Disease

J. GODFREY RAUPERT, K.S.G.

THE following case, throwing some light on the occult "healing" of disease, and exhibiting some of the perils involved in the process, may be of interest to the readers of AMERICA. Some years ago, not very long after the publication of my little book on "The Dangers of Spiritualism," I received a letter from a young man who was a teacher in one of the Anglican colleges in London. He expressed a wish to meet me personally in the hope that I might be able to aid him in finding his way out of a very difficult situation in which he had become entangled. I made an appointment with him at my house and met a man of superior education and intelligence. He was a teacher by profession, keenly interested in his work and a devout Anglican of the High-Church school of thought. But, for a year or so past, he had serious cause for alarm by reason of an affection of the eyes that was attended by a steadily increasing loss of sight. A few weeks before writing to me he had consulted a famous specialist in London, who had examined his eyes and who had felt it to be his duty to tell him plainly that the affection from which he was suffering was incurable and that he would become quite blind after a while. It was a form of shrinking or degeneration of the optic nerves, for which the best science has no remedy. Experience was fully bearing out the accuracy of the specialist's diagnosis, for Mr. B.'s sight gradually became so defective that he found it impossible to carry on his teaching and was compelled to resign his post. Being a young man still, and having no other means of subsistence, his grief and anxiety respecting the future were naturally very great. Amongst his acquaintances was a man who was a Spiritualist and to whom he had told the grievous misfortune that had befallen him. This man had advised him to consult a "spirit-doctor" and had assured him that by these beings, possessed of knowledge not within the reach of "physicians in the flesh," marvelous cures were often effected. Mr. B. had no views as to the rightness or wrongness of these experiments and was easily induced to attend a Spiritistic séance. There a spirit-doctor was summoned who made an examination of his eyes, especially of the optic nerve, and pronounced a diagnosis that corresponded entirely with that made by the eye-specialist, only fuller and more detailed. This tended to establish Mr. B.'s confidence in the knowledge and integrity of the spirit-intelligence. It was also asserted that, in the natural order, there was no remedy for the ailment. The spirit-doctor, however, declared that he would be able, by the use of "vital magnetism," to restore the nerves of the eyes to activity. This was to be accomplished by the instrumentality of the medium while in the trance-state, through whose hands the spirit would operate, the patient simply presenting himself at the

séance three or four times a week and passively submitting himself to the operator.

To Mr. B.'s intense joy and delight the sight of his eyes was gradually coming back. He could go about again in London alone and unattended, and there seemed to be a reasonable prospect that sight would be entirely restored after a time. Mr. B. became conscious however that an extraordinary and inexplicable change was passing over his spiritual life. He found it difficult to pray. Strangely disturbing thoughts, wholly out of keeping with his natural temperament and disposition, began to torment him, especially when preparing for Holy Communion or kneeling at the altar. Doubts respecting the truth of the Christian religion such as he had never known before, began to invade the mind. As a consequence his fervor relaxed, he became indifferent and careless and after a time, gave up his religious practices altogether. The conversations with the medium still further undermined his faith, but, being of a deeply religious temperament and consequently uneasy and alarmed at this inexplicable inward change, he searched to see what he could find in Holy Scripture, in the history of Christianity and in general literature respecting these Spiritistic practices. To his surprise he found nothing but condemnation, a circumstance which greatly increased his alarm and which led him to seek further information and counsel. Mr. B. being an Anglican of the advanced type, had been in the habit of going to confession to an Anglican clergyman, a Mr. Black, who at that time was a popular and well-known confessor in the High Church section of the Anglican community in London. He has since then married and settled down to lay life in Paris.

Mr. Black was giving a mission in a fashionable West-End church and one evening, at the conclusion of the service, Mr. B. sought him out, requesting an interview. He found Mr. Black in the sacristy of the church, an open book in his hand. When B. had told him his story Mr. Black closed the book he was reading and handed it to him. "There," he said, "read that. It is my answer to your question and it will solve your difficulty." The book was my "Dangers of Spiritualism." The reading of that book brought B. to me. He told me his pathetic story in full detail and we discussed the matter from every point of view. My position was an exceedingly painful one; but what could I do or say in view of what I knew about these "cures" and their inevitable consequences? His choice lay between the recovery of his eyesight with the loss of his faith, and the preservation of his faith with his religious life at the loss of his eyesight.

I was able however to give B. some comforting assurances. I pointed out to him that experience had shown that these "occult cures" are scarcely ever permanent. A temporary improvement only, often due to a strong

suggestion, is generally effected, until the sufferer is entirely drawn into the Spiritistic net and the soul's life is undermined. A steady relapse then takes place for which the spirits have a plausible explanation, and the last state of the patient is in the end worse than the first. Often too the spirits themselves cause slight ailments, effect a "cure" by removing them and thus get the fullest credit for the "cure" they have seemingly effected. Often too the symptoms of the disease only are removed, the patient being led to imagine that the disease itself has disappeared, thus cutting him off from every possibility of timely medical aid, a rapid decline and death ultimately terminating the process. Of this nature are the pseudo-Christian Science cures of which we hear so much in our days.

With these facts before him Mr. B. had really no difficulty in making his decision. It was inevitably a deeply painful one which called forth my reverent sympathy, but which was, on the other hand, a wonderful testimony to the strength and stability of his religious convictions. For Mr. B. determined there and then to give up the medium and "the curative process" and to trust his future to the hands of God. He left me that day a sadder but a wiser man. I saw him again some weeks later when he came to my house quite blind, led by a friend. He told me that the change for the worse had taken place almost immediately. He had had the greatest difficulty in finding his way home on leaving my house. In one street he had nearly stepped into an open cellar door; at a street crossing and at a moment when some inward impulse had impelled him to cross, he had come very near being run over. But he had recovered his faith and had resumed the practices of his religion to his own intense joy and satisfaction and he was certainly very far from being an unhappy man.

Nationalism and the Catholic Press

L. J. HAPPEL

WHEN I was a lad I lived in a little German parish of a great city. Our church, St. Teresa's, was a small, unpretentious building. On the same street, two blocks away, was the magnificent church of an English-speaking congregation, St. Vincent's. Though we youngsters at St. Teresa's knew this to be a Catholic church, I believe that many of us entertained some vague suspicion that somewhere about St. Vincent's there was something heretical. Lads in our neighborhood attended St. Vincent's school. But this fact separated them from us in play. We had nothing in common but a suspicion, each of the other's orthodoxy. Seldom did visiting priests come to St. Teresa's. But once, at the closing of a Forty Hours' devotion, there were several participating in the service and not surplices enough for all. As an acolyte at hand, I was given a note to the pastor of St. Vincent's asking the loan of a surplice. The favor was

readily granted. But all during the service my eyes were on this borrowed surplice. Those worn by our pastor were made entirely of lace. Here was one of linen. I watched with a dread expectancy that some fearful consequence must come from this innovation. I believe I felt a bit of the fear of the heathens when they beheld St. Boniface fell the sacred oak of Thor at Geismar.

Nevertheless, I had been thoroughly instructed in St. Teresa's school. I could have passed a satisfactory examination on the doctrines of the Church. I could have stated the identity of its teachings and its practice the world over and the unity of its authority. What I needed was personal contact with Catholics outside my own parish. Association with the boys of St. Vincent's school could have quickly dispelled my doubts concerning its orthodoxy. Mine was merely a case of pronounced parochialism, exaggerated by my half-developed mentality. And a parochialism, not so outrageous but equally retarding, grips a good many of our American Catholics today.

What we Catholics of America could do, if we acted as a national unit, was demonstrated in the recent accomplishments of the Knights of Columbus and of the National Catholic War Council. But was this more than a mere tapping of the vein of rich possibilities? And will we go any further, now that we have experimented with such marked success? Perhaps not, for there is an excessive parochialism blocking the national unification of our forces. This statement needs amplification. We must not forget that the parish is the unit of organization in the diocese. There is no possible substitute for it. It is of incalculable import in maintaining spiritual life. But this is no reason why a Catholic should limit his interest in the Church to the narrow confines of his own parish. Many of the Faithful do this, however. True, up to the present the tasks and problems of the Church in America have been largely parochial. In most city parishes the first chapel was scarcely completed when a larger was required. Rectories, convents, schools, academies and parish centers had to be built in rapid succession and often immediately enlarged and rebuilt. That despite these all-important demands means should have been found to erect our many excellent diocesan institutions is a marvel. Of our fathers' work we can say well done. But parochial efficiency is an accomplished fact in many portions of the country. We must look beyond the parish. Only recently Archbishop Mundelein stated with emphasis in a public speech that Catholics must begin to think and act as diocesan and as national units.

For this national action the Catholic Church is most admirably organized. We have the parochial, the diocesan and the metropolitan units. We have the national conference of Archbishops. This enabled us, at the declaration of war, to give to our President a pledge of loyalty and a promise of co-operation in a far more authoritative and significant manner than could have been done otherwise. Furthermore, we have our national Catholic fraternal and social organizations. Thus thor-

oughly and efficiently equipped, why have we failed so often in national action? Not only have we the machinery for national action, but we have the motive power. There is no other religious or secular body in the country with our numerical strength and surely none with our unity of mind and method. We must confess, though, that, contrasted with the possibilities, we exert a negligible influence on the moral and intellectual life of the country. Perhaps if we studied one instance of notable accomplishment in national action, we might come upon an element that contributed to the success, and which heretofore has been neglected too often.

There is here no intention of depriving either the Knights of Columbus or the National Catholic War Council of an ounce of credit due them. But it is a fair question whether the determination of the Knights to undertake the work and the co-operation of the Hierarchy, as represented in the War Council, would have sufficed for the achievement we can now record. There was, indeed, a third factor in the work, none the less essential because it may not be duly recognized. That was the element of publicity. Assuredly, this was not provided, at least in the initial stages of the endeavor when most necessary by the secular press. That publicity was furnished almost entirely by the Catholic press of the country. It was the Catholic press that took the war-work outside the councils of the Knights and made it a national Catholic activity. This is not detracting from the potency of the letters of exhortation that were read from every pulpit. But it was the columns of our Catholic papers that made our people intimate with the needs and possibilities of the work and kept them informed of each step of progress, thus begetting in our people a pride in the undertaking which assured it the support it subsequently received. And if this good work was accomplished despite the fact that this publicity campaign was conducted in a haphazard and unscientific fashion, and by the present press of limited circulation, surely we must consider the press of vital importance in accomplishing the national unification of Catholics.

To overcome the existing ultra-parochialism it will be necessary that the Catholics in every section of the country become acquainted with one another. It is the lack of this acquaintance which is hampering us. No fraternal or social organization of Catholics can remedy this. In one respect these organizations are merely duplicating our parochial organization. And our weakness is not in organization.

When the Marines at Château Thierry succeeded in holding and in pushing back the German lines, after the British and French had failed, was it not because of their realization that they were not the remnant of a once great army, but rather the first of a force of defense that numbered millions? We need in America the awakening of the same consciousness of strength among our Catholics. We need what will be the consequence of this awakening, a spirit of pride in membership in the Church

that is not content with asserting itself merely in private. We need an understanding of the difficulties each meets in his own section of the country and his method of solving them.

When a certain Archbishop was installed in his see the diocesan weekly printed the pictures of the attending prelates. The photographs of over forty American prelates were grouped together on two pages. It was a most impressive argument of our strength. One reader wrote the editor: "It was the first time I appreciated the might and magnitude of the Church in the United States. Why, we have enough Bishops alone to put up a pretty stiff fight for our rights. What must the army be, if these are the leaders?"

This building up of the national idea, this overcoming of parochialism can be accomplished only by a Catholic press. We remember how when advanced postal rates on second-class matter were first mentioned, the national secular weeklies protested loudly that it was a scheme to choke their nation-wide circulation and to establish provincialism. These weeklies, and the metropolitan dailies of wide circulation, are indeed responsible for national sentiment. Even so is it with the Catholic press. It is only by the agency of the Catholic papers that the Church beyond his narrow parochial boundaries can be brought to the individual Catholic.

If the Archbishop of Chicago makes a patriotic pronouncement, it is of interest to more than merely the Catholics of his own diocese. He is an American Archbishop in addition to being the Ordinary of the Chicago diocese. So, too, with the Archbishop of Boston, or any other. But supposing that the Catholics of Chicago and of Boston are respectively acquainted with the declaration of their own Archbishop only. Are not the Catholics of each diocese deprived of something that is their right as American Catholics? Will not the pronouncement of each Archbishop receive added strength and significance from that of every other Archbishop? It is not enough for the Catholics of a diocese to know about the co-operation their Ordinary is lending the Government, it is vital that they appreciate that every one of the hundred and more Bishops of the country has done likewise. The consciousness of the national sweep of this patriotic sentiment will beget among Catholics a pride immeasurably great and a defensive argument far more weighty than could come from the stirring utterances of any one Bishop.

If the Catholic orphanages of New York or Chicago are attacked by the enemies of the Church, the matter concerns Catholics the country over. If parochial schools are menaced in any one State the Catholics of every State must lend a hand in securing protection for the threatened schools. The subversion of the rights of Catholics in any section of the country endangers the rights of Catholics in every other section. And Catholics can become intimate with these affairs of their coreligionists only through the Catholic press.

I hesitate to assert that the Catholic press of the country is rendering this service with entire satisfaction. I fear that, at times, the patriotic pronouncement of an Archbishop, or even the digest of it, is crowded out of the paper of a diocese other than his own, if a subscriber happens in with a reading notice of his daughter's marriage. Under the necessity of choosing between the two, the editor may be compelled to take the wedding notice. This condition, though, may pass if the parochial monthly, appearing in ever increasing numbers, will provide for the publication of items of limited interest.

Frankly, the Catholic press lacks an agency to gather this news of national import and distribute it among the various papers. The present dependence upon clipping of exchanges robs the national Catholic news in our press of a timeliness it might and should have. This is a vital consideration today when the date line has so much effect upon the reader.

But the failure of the Catholic press in this direction does not alter the fundamental fact that the publication

of national Catholic news is of great importance to the Church, and Catholic papers that wish to be fully alive to their opportunity must pay heed to extra-diocesan affairs. This applies also to our papers in metropolitan cities which are inclined to believe that all events of national importance in the Catholic field transpire in their own diocese. The benefit accruing to the paper from the extension of its field of interests will also be great. It is a very human inclination to be ever on the watch for the new. We tire quickly of narrow confines. Editors might consider this at times when the plaint is that their journals lack interest. The attention we pay to a subject generally increases with our growing appreciation of its magnitude. This suggests a vein of rich response that Catholic editors might tap.

When we have a Catholic press, national in its news if not in its circulation, we shall have a vehicle for national Catholic action which will not interfere with the maintenance of the all-essential parochial, diocesan and metropolitan efficiency but will rather promote it.

Hebrew and Japanese Resemblances

E. WINSLOW GILLIAM

THE twelve sons of the Patriarch Jacob represent the Twelve Tribes of the Hebrews, a people called Chosen, or the Election, as having been separated by Jehovah from all other peoples for the unparalleled distinction of prophesying the advent of the Messiah, testifying thereunto in a manner the most detailed and elaborate, ramifying throughout, to the minutest particular, a Divinely drawn theocracy; and again, the Messiah having been Hebrew-born, of becoming an essential factor in the establishment of His Kingdom.

In the reign of the son of Solomon ten of the Tribes revolted under the leadership of Jeroboam, a practical politician, who made Samaria the capital of what became known as the kingdom of Israel; the two remaining Tribes, Judah and Benjamin, making the kingdom of Judah, Jerusalem being its capital, and the Jews of today their descendants. These Ten Tribes (B. C. 722) were carried captive to Assyria by the conquering king of that country, became involved, necessarily, in Assyria's current wars and tribulations and complete national destruction two generations later, and, known as the Ten Lost Tribes, have disappeared from history.

Are they to become really lost? God forbid! In the Messianic view the Chosen People, represented by the Twelve Tribes complete are to carry forward their work, in the end, to a startling consummation. The Apostle predicts it. The Election involves it. Shall this people reject, to the close, the Messiah's Kingdom, and, as the ultimate adversary of its own supernatural development, so far thwart Jehovah's authenticated purpose? Impossible!

Already, as some one has said, these Ten Lost Tribes

have been the most discovered people known. Britain, Russia, India, China, etc., each in turn, has claimed them. America, in her aborigines, is not outside the list. The tracks of these investigators we have not followed, except, to a degree, that leading to Japan. Kaempfer supposes the Japanese to have journeyed, by direct line, from the Tower of Babel, across Siberia, to the islands they inhabit. Kaempfer was a notable German traveler of the sixteenth century. In the service of the Dutch East Indian Company, then allowed exclusive trading privileges in the "hermit kingdom," he visited Japan, and was "a chield among them takin' notes." Between the historical Hebrew descendants of the Babel ancients, as he had read them, and the Japanese, as he very carefully observed them, he recognized strong racial resemblances. Hence his plump assertion.

Now, supposing the Japanese to be the Ten Lost Tribes, from Assyria's disruption, Hebrew traces should not be unexpected. Since Kaempfer's day the argument of resemblance has made advances, and we submit a statement. These resemblances, for the most part, stand in certain common habits of thought and action, and in the form and terminals of names. Of the former see selections: (1) Self-disemboweling was *hara-kiri* in General Nogi, distinguished in the Russian War; and again *hara-kiri* we see in Saul, the king of Israel. (2) The folk-lore of Japan mentions a judge, Oka, who became famous for certain decisions, one a virtual parallel with Solomon's, where two women claimed the same child. Oka tried the case, not by legal forms, but by simple maternal affection, which awarded the child to the true claimant, his method of justice being a tradition

floating down on the centuries, of something of the kind somewhere once done, the original sunk in oblivion, for Japan was without authentic history prior to the fifth century. (3) The Japanese write from right to left, as the Hebrews did. (4) The excessive parental authority exercised in Japan, even to this time, is matched by that among the Hebrews of old, where, upon complaint against a child's having cursed a parent, death could be enforced by the elders of the congregation. (5) Among the Hebrews bathing, enjoined originally perhaps in sanitary interest, was of constant requirement for removal of ceremonial impurity—a people of ablutions. Were they more given to bathing than the Japanese, among whom a warm bath is the daily practice of every member of all Japanese families, high and low—a Japanese characteristic, a people of ablutions? (6) Foreigners who have lived in Japan, who speak the language, who have tramped the islands, gone in and out among the people, really know them and are not merely skimming tourists, inform us, that universally a feeling prevails of superiority to other peoples. It is not obtruded, not offensively shown, simply caught from ten thousand incidents undesignedly thrown off from a national consciousness. What is this, but an echo of the "Election," rolling on and on and on along the centuries, from that voice to Israel through Moses: "The Lord hath chosen thee to be a people unto himself, above all people upon the face of the earth"?

Other resemblances of this sort could be pointed out. We proceed to resemblances between names of persons and things, as touching form and terminals. When a people have long lived single or separate—as the Hebrews by Divine ordering, and as the Japanese, formerly called the "hermit nation"—their names, so far, may distinguish them. The comparison is with the Hebrews of old, not the Jew, the latter being without national existence since the Roman conquest, and their names having been modified more or less by contact with those among whom they have been dispersed. Their names are often lost, but they themselves are not lost, one of their distinguishing marks being still a separated body amidst many nations proceeding along a line memorable for its mystic features, and running back to a recorded beginning. They are at once the oldest and most remarkable of races.

A list of names follows: *Fukuzama*, *Yokohama*, Japanese names of persons and places, and *Elishama*, one of king David's large family of sons, ring clearly of kindred tongues. Again, to say that *Ishbosheth*, son to Saul, king of Israel, and *Ishiboshi*, author of a modern English-Japanese dictionary, are not kindred expressions of two divisions of the same people, long separated, seems to the writer quite unreasonable. In respect to Hebrew terminals, *a*, *i*, and *o* are common. Of these the *i*'s have it. Throughout the Biblical numberings *i* abounds, as *Zimri*, *Zaphi*, *Uzzi*, *Uri*, *Ishi*, *Skiphi*, *Libni*, *Bani*, *Omri*, etc., etc., etc. In Japanese names, too, *i* is

recurring continually and conspicuously. See *Fuji*, the monarch of her mountains. *Izanogi* and *Izanami*, male and female gods of Japanese mythology; *Eki Hioki*, late Japanese ambassador to Pekin; *Arinozi Mori*, sometime Japan's vice-Minister of Foreign Affairs; *Hokusai*, called the Dickens of Japan; *Iwabuchi*, *Takakachi*, and *Kato Hiyuki*, scholars and authors, and divers others we might mention.

We offer further *i*-names in groups: When the Hebrews were camping in the wilderness of Paran, the word came to Moses, to send leaders or heads of families selected seriatim from the Twelve Tribes, to search the land of Canaan. Among these leaders we note six, or fifty per cent, in *i*, beginning with *Gaddi*, son of *Susi*, of the Tribe of Joseph. Compare this group of twelve with the Japanese group of twelve leaders or rulers of the powerful Hojo family, holding commanding positions covering seven generations, under the *shogunnate*, or dual-government régime of the sixteenth and succeeding centuries. With two exceptions they are all *i*-names, beginning with *Yoshitoki*.

A ceremonial resemblance of very striking character, as reported, was a feature in the late coronation celebration of the Japanese Emperor, Yoshihito, where, as High Priest of the nation worshiping at the ancestral shrine, he virtually reproduced, in singular detail, the tabernacle functions of the Hebrew High Priest on the day of Atonement. Some particulars follow: The Hebrew tabernacle, a parallelogram of sixty-feet boundary, was divided by a veil into the Holy Place, and the Holy of Holies, inclosed by a fence of boards sunk upright in silver sockets, and held together by horizontal bars. This inclosure was reinclosed, allowing space between the fencings for the worshipers. The priests alone entered the Holy Place, the High Priest alone, the Holy of Holies, and but once a year, on the day of Atonement, his hands washed with the water of purification, and his body clothed in the white linen garments of his office. Within the Holy of Holies was the Ark, or acacia-wood pyx, holding, among other high memorials, the golden pot of the white rice-like manna, the miraculous food of the wilderness, its lid of pure gold being the mercy-seat, where the High Priest offered worship, sprinkling the blood of the sacrifice.

The Japanese Emperor at his coronation, as the recognized High Priest of the nation, furnishes a most remarkable verisimilitude. The shrine of his worship, in effect, is another tabernacle, divided by curtaining into the nominated Holy Place, and the Holy of Holies, inclosed by a fencing of boards which are renewed, as is also the wood-work of the shrine, every term of years. A second inclosure affords area for the worshipers. Shinto priests alone enter the Holy Place, the Emperor, as High Priest, alone the Holy of Holies, and—mark!—but once in his life-time, at his coronation, having washed his hands and observed other methods of purification. Entering the Holy of Holies, he pays homage to the spirit of the great

imperial ancestress and the goddess of food, offering, before the altar, the sacred *rice*, the staple food of the nation—what a manna parallel?—with fabrics of silk, etc. What is this imperial High Priest reproducing, in so exact detail, the Hebrew Priest of old communing with Jehovah through the radiant cloud between the cherubim if it is not the expression of a memory of something done in the shadows of a far-away past, the sense of its origin among the oblivions of a history lost for over a thousand years?

The case for the Ten Tribes closes with the political miracle of the New Japan. Its development is the wonder of the world. Two generations ago Japan was known as the "hermit nation," the influence of which in the world's affairs was negligible. In 1858 a spark struck Japan, flashed upon her by an American, Townsend Harris, whose negotiations open *Dai Nippon*, as the Japanese call their beautiful country, to the commerce and ideas of the West. What a burst of light we ourselves have all witnessed. Japan, slipping her ancient garments, springs, newly clad, to the very front among the nations, a recognized co-equal and co-worker, sitting yesterday at the council table of the great Powers that groaned at the problems of the unspeakable war. It was a political miracle. Let Japan's rate of progress for the past fifty years repeat itself for the next fifty and in the sweep of multiplied area, wealth, and power what could block her position as the world's meridian nation?

Touching the other member of the supposed "Election" pair, for centuries Judah has been without national existence and a capital, where the virtues of the body could be concentrated for activities. What those activities would have been, we may form an opinion of, from Judah's achievement now as a dispersed people. Free-handed, does not Judah justify herself the most full-minded of peoples, breaking through every barrier to the front? Advanced to her legal summit, who today is England's Lord Chief Justice? A Jew, Lord Reading, the original Rufus Isaac, of a London merchant's family. Who today are the world's financiers? As a class, are they not the sons of Judah? Sons of Judah though they be, as a people they are not now Messianic, but negatively antagonistic to the Messiah, yet throughout the Christian world, in every one of her money-centers are not these sons of Judah a power, vast, advancing, and in some quarters feared?

And the unspeakable war plays a part here, too. Palestine is to be restored, the Jews are again to be a nation and we, or our children, may live to see another political miracle. As shown by the individual Jew, when given a chance, he has garnered out of the centuries of persecution a marvel of reserve power. From a nation with a chance, what then might not be expected within half a hundred years? Combined in their possibilities, what of the bearing of the pair, Judea and Japan, on the world's affairs, the one with so firm a hold on the sword of war, the other on its sinews!

To the sons of God, who hold fast the promises of the "Election," and who, as the world runs today, descry signs of final fulfilment, another view presents itself, namely that the pair will yet awaken to the discovery, in themselves, of the Twelve Tribes, and break to their work, that these Tribes, having completed a first part in prophesying a Messiah coming, will, at the hour, recovered and reborn, complete the second part in certifying, triumphantly a Messiah Come.

Thus far the role of the Twelve is revealed clear enough, a role, it seems, to be filled preceding Christ's second coming, that period of "perilous times" St. Paul speaks of, like today's world, as never before so full of confusion, unrest, floods, strikes, mysterious lights, upheaval, with rumors of war, and doubt shading the banner of victorious peace!

The devil being as yet unchained, we know not just how the role of the Twelve would be received. The sons of God believe, however, that it will be filled, preceding the second coming. Of this second coming, of the third coming of the Millennium, we know nothing beyond the simple statement. Volumes have been written on the subject. Views vary. Signs of approach appear. The culmination will no doubt be as sudden, as tremendous. Well worth regarding, therefore, are the words of Christ: "Watch ye, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning, lest, coming suddenly, he find ye sleeping."

COMMUNICATIONS

Letters as a rule should not exceed six hundred words

The Smith-Towner Bill.

To the Editor of AMERICA:

IN AMERICA for August 9, Father Blakely tells us: "by a long pull, a strong pull and a pull altogether" we shall be able to defeat the Smith-Towner bill. Not a doubt about it! But what shall we pull; when shall we pull it and who is to give the word of command that is to secure the synchronization of our united pull? I have read the articles in AMERICA on the Smith-Towner bill with interest and increasing uneasiness, combined with a growing impatience to be up and doing, but lest I make a move in the wrong direction I have waited for someone to point the way. I still wait.

Is it not well to study the methods of opponents, especially when they are winning? Our Prohibition friends recently scored a success over an overwhelming majority of their fellow-citizens. How did they do it?

One of the legitimate things they did to great advantage was writing letters. They arranged to have these letters, from widely separated localities, reach the center of legislative activity at about the same time. The ordinary legislator, State or national, has a keen sense for, and a frantic fear of, anything resembling a "ground swell" of public sentiment. Our Prohibition friends turned their knowledge of the peculiarities of legislators to such good account that they achieved success. Why can we not learn from this?

A letter from every Catholic voter, man and woman, in the United States, reaching Washington within the same week, would have a dampening effect on the Smith-Towner bill. Only a small percentage of the Catholic population know about this bill or what it proposes. Only a few Catholics, relatively

speaking, read AMERICA. How are the others to be reached? A layman can see no other way than from the pulpit. If the Smith-Towner bill means the crippling and the possible ultimate suppression of Catholic primary education and the consequent harrassing of the Catholic Church, as well as the abridgment of American freedom, its defeat becomes a matter of religious self-preservation to Catholics everywhere in the United States, and seems to me to be a fit subject of pulpit discussion.

Will not someone in authority organize our forces, make out a program, prepare a schedule and give the word? Time presses. If we wait much longer the Smith-Towner bill may become law. Let us take warning from the Prohibition amendment. Bemoaning our sad fate will avail little, when the bill has been passed. *Now* is the time to act. I am ready and anxiously waiting to "pull as long and as strong" as I can in unison with every other Catholic in the country. What shall I do?

Poughkeepsie.

H. H. McCORMACK.

The Doctrine of Evolution

To the Editor of AMERICA:

A correspondent under the name of R. L. McWilliams takes exception in your number of August 2 to my article on the "Church in the Crisis." He does not find fault with the main argument, but he is offended at my "unqualified condemnation of the doctrine of evolution." Had he read more carefully, he would have seen that my condemnation was not "unqualified." "Any evolutionism worthy of the name" were my words; and as for the condemnation, I simply gave the obvious reasons for the "necessary antagonism of such evolution and the Thomistic philosophy of the Catholic Church." What does your correspondent want? Am I to say there is no such antagonism? Am I to hold that the Thomistic philosophy is merely a useful working hypothesis for Catholic theology, and not the metaphysics, objectively true, that must direct and govern Catholics in biology and sociology and every other form of scientific investigation? Does Father Wasmann's firm conviction, or his holding as probable the formation of new species, in which, however, Father Muckermann disagrees with him, shake the Thomistic philosophy? We have the greatest respect for Father Wasmann and Sir Bertrand Windle, as scientific investigators; but we are not prepared for their sake even to hesitate as to the certainty of the scholastic doctrine of matter and form. It seems, however, that we may reject real evolutionism, without injury to these worthy men. A careful analysis of what they mean by species, what is a fixed species, why it is fixed, etc., would clarify matters considerably; for it can hardly be that they take these terms in exactly the same sense as the Thomist. Perhaps your correspondent would undertake the task; and so render good service to religion and science. Father Coakley has also our sincere respect. But others have also made a careful study of St. Augustine, and they do not reach his conclusions.

Los Gatos, Cal.

HENRY WOODS, S. J.

Scientists to the Front

To the Editor of AMERICA:

The third edition of "American Men of Science" is being compiled. When the second edition was issued nine years ago, I wrote to you (AMERICA, December 31, 1910) and commented upon the extreme paucity of Catholic names and institutions that it contained, only twenty-two out of 5,858. While convinced as firmly now as ever that prejudice on the part of the compiler had nothing to do with it, I imagined one reason to be the overlooking of the blanks forwarded to be filled out (Cf. AMERICA, July 25, 1914, in which I reiterated this complaint), a carelessness of which the compiler himself complains most. As Catholics, we imagine ourselves deficient in studies, work done, and in progress, society-membership and degrees. The most of

us have degrees now, and we ought surely join one or more scientific societies, which are now being affiliated quite generally, and then we ought to attend the meetings whenever we can, and especially we ought to stop hiding our light under a bushel, or else we shall never amount to anything and shall have all kinds of odious laws passed against us by persons who are probably for the greater part well-intentioned but have pardonably false views of us because we seem to try our best to keep aloof from them.

All scientific men to the front. Fill out the blank given in *Science* for July 25 last, or write for a special one to the editor, J. McKeen Cattell, Garrison-on-Hudson, New York. Please note there is no registration fee, and that there is no obligation to buy the book when it is issued.

Omaha, Neb.

WILLIAM F. RIGGE, S. J.

Democratizing Catholic Colleges

To the Editor of AMERICA:

In your editorial, "A Unique Summer School," under the date of July 26, you conclude as follows:

No one can read financial statements issued each year from one university after another without being impressed with the generosity of graduates. Yet it is the rare thing to read that our wealthy Catholic college men ever give a thought to the institutions that gave them their education if that thought costs money or even that which a college always needs, personal interest in college activities. The greater number of our Catholic college men are not wealthy, certainly they are fewer than the graduates of any of the so-called "Big Five." Still an interesting survey could be made among graduates and former students of Catholic colleges to decide the answer to these two questions. How many wealthy graduates have given financial support to their Alma Mater since leaving her hallowed halls? How many American Catholics of means do anything for the furtherance of Catholic education?

If what is said here about the support given to Catholic colleges is true, and I am not disposed to doubt it, then indeed something is very radically wrong with our Catholic colleges. If the so-called "Big Five" are receiving such munificent gifts, is not that due to the fact indicated in your editorial, that those institutions use means to catch the public ear and at the same time unloose the public purse? What is to prevent Catholic colleges from employing similar means?

The Big Five advertise their needs. Every year they bring to their alumni a clear statement of their financial condition. They make no secret that educational equipment costs money, and that a university cannot be a money-making business. They take the public frankly into their confidence and say, as it were: "Here are *your* institutions of higher learning, so much money is needed annually to run them. Examine the accounts for yourselves. You have that money. Will you support your institutions or let them fail?" And the public, being thus appealed to and being unreservedly taken into their confidence, comes forward every time to the support of those institutions. That is why they thrive so well.

Let us now glance at the Catholic institutions of learning. I know of only one such institution that actually takes the public into its confidence in financial matters, and that is the Catholic University of America, Washington, D. C. There are a multitude of colleges and some few universities, all of which are, doubtless, in need of money. But the public wants facts and figures, and until these are forthcoming the public will remain indifferent. Let Catholic institutions learn from the Big Five how to do business and the Catholic public will not be behind hand in contributing the necessary funds for Catholic education. In a word, let Catholic institutions be thoroughly democratized and the public will not be slow in supporting them.

Lismore, N. S.

A. C.

A M E R I C A

A: CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, AUGUST 30, 1919

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The Plumb Plan

THE ingenious plan for railroad naturalization devised by Glenn E. Plumb and laid before Congress in the name of the railroad brotherhoods is calling forth editorial comments from the entire press of the United States. Its first outstanding feature is complete government ownership. The basis of appraisal is to be the amount of money each corporation actually put into the public service. This is to be ascertained by "squeezing out the water" said to be saturating the capital stock of certain corporations and eliminating all unearned increments of value due to the community or to the reinvestment of excessive earnings. Such a basis of valuation, it is claimed, would reduce the present estimated worth of railroad property by \$7,000,000,000, on which the public was hitherto forced to pay interest. The theory of appraisal must not, however, be confused with the plan itself and can be rejected without affecting the latter.

The second main feature of the Plumb plan is its directorate, which is an entirely original feature distinguishing it from all other forms of Gild Socialism. While the latter commonly vests the ownership with the public and leaves the control and management to the workers, the new device admits the public as one of three controlling factors. The board of directors is to consist of fifteen persons, five of whom are appointed by the President to represent the people, five to be elected by the operating officials and five to be chosen by the other employees. Rates are to be fixed, as before, by the Interstate Commerce Commission, but the determining of wages will ultimately rest with the operating officials and employees.

The surplus left after the payment of all expenses and charges is to be divided equally between the Government and the employees. But should the share accruing to the former ever exceed five per cent on the gross operating revenue, the entire government dividend is to be absorbed in a reduction of rates. Thus it is hoped gradually to reduce both traveling and freight charges for the public. To prevent the employees from voting themselves higher wages whenever the government dividends would exceed

five per cent, so that the wages may in consequence continually increase and the rates never fall, it was determined to give the operating officials twice the dividend paid to the other employees. An increase in dividends, it is held, will thus be preferable for them to an increase of salary. It is obvious how delicately adjusted the new mechanism is and how readily it may be thrown into disorder. The remaining sections of the plan deal with the building of extensions and the establishment of a sinking fund, the money of which is eventually to be used to retire bonds now privately held, so that the roads may become the property of the people.

The ethical aspects of this plan are as complicated as its mechanism. If the property is owned by the people, why should half the dividends be given to the workers who do not own it? If the workers are to share the profit, why should the people alone bear the entire deficit? If the people are the employers of the railroad brotherhoods, why should the employees alone, in practice, determine the wages in which the employer is equally interested? Why should not both have at least an equal vote, as the principles of democracy demand? If the workers are to draw dividends, it is plain that they should also own the roads, wholly or in proportion to the dividends they draw. This again is a principle of true democracy. The workers themselves should be the first to demand that the rights of the people must be scrupulously respected. These are truths the employees cannot fail to understand when properly presented.

There is one way only in which the workers can draw their own dividends and solely decide their own wages, as well as manage the roads, and that is to acquire the ownership through the purchase of shares, after the State has set a fair valuation upon the railroad property. But former owners cannot be made to sell unless the public good necessitates such compulsion. The State might then secure the roads until the workers could purchase all the shares individually and operate the roads cooperatively, if such action is feasible and necessary. Dividends would be in proportion to the shares held by the individual workers and the State would retain, as before, the right to control the rates in the public interest. But are we ready for a measure of industrial democracy planned at once upon so large a scale?

The Pope and the Union of Churches

THE proposed World Conference of the churches on faith and order will be held in 1920. It is expected that church representatives from all over the world will be present to determine on principles of church unity. The deputation appointed by the World Conference Commission visited Europe and the Near East, not omitting to call at the Vatican. Speaking of their reception by the Holy Father the deputation declared:

The Pope received us most cordially. The contrast between his personal attitude toward us and his official attitude toward

the conference was very sharp. One was irresistibly benevolent, the other irresistibly rigid. His Holiness himself emphasized the distinction.

Nothing else could be expected. The idea of Church unity has been dear to the heart of every Pontiff from Peter to Benedict. He who is the Supreme Head of the Church could hold no other ideal than that held by the invisible Head of the Church and outlined in the sublime prayer to the Father on the night before He suffered: "That they may be one as You and I are one." He who came to establish one Church insisted again and again on the need of union. There was to be one fold and one Shepherd and the house divided was the house doomed. What He held as the title to membership in His Church has been insisted upon by every ruler who has been enthroned on Peter's Chair. But there can be no unity in compromise. The sects have tried that and today they are farther apart than ever. The sincere seekers after truth have realized that being "blown about by every wind of doctrine" spells disaster. The World Conference is the latest admission of the failure of men to make or remake the Church that Christ Our Lord made and made forever one.

There is a sympathetic note in Cardinal Gasparri's reply to the letter of the Protestant Bishops petitioning the help of the Holy Father in effecting the union of the churches:

Thanking you, then, that you have thought well to request the aid and the support of the Roman Pontiff in expediting your worthy project, his Holiness expresses his earnest desire that the end may answer your expectations. He asks the same Christ Jesus with fervent prayers, all the more because with the voice of Christ Himself sounding before and bidding him, he knows that he himself, as the one to whom all men have been given over to be led, is the *source* and *cause* of the unity of the Church.

Centuries ago there was clashing of opinion when the Founder of the Church promised His Body and His Blood to be the meat and drink of starving souls. Many found it a hard doctrine and walked no more with Him! They would make churches of their own. He knew they would fail and so He turned to one who was to be the first visible Head of His Church with the gentle query: "Will you also go away?" Peter's answer should be remembered by the World Conference on Church Union. "To whom shall we go? Thou hast the words of Eternal Life." Unity abides with Peter and Peter abides in Rome.

Rabindranath Tagore's Protest

TAGORE was briefly mentioned in the press a while ago. He renounced his knighthood and became a plain citizen of India. In other days anything Tagore said or did was of international interest. Yet the most momentous act of his life was allowed but a scanty press-notice and little space was given to the statement

he made when he ceased to be a loyal and honored subject of an alien power. His act of renunciation was at once a protest and an indictment. It was a protest against the powers of "force and selfish aggression" that the late war was supposed to have defeated and it was an indictment of British rule in India. He wrote:

The enormity of the measures taken by the Government in the Punjab for quelling some local disturbances has with a rude shock revealed to our minds the helplessness of our position as British subjects in India. The disproportionate severity of the punishments inflicted upon the unfortunate people and the methods of carrying them out, we are convinced are without parallel in the history of civilized governments, barring some conspicuous exceptions, recent and remote. Considering that such treatment has been meted out to a population *disarmed* and resourceless by a power which has the most terribly efficient organization for destruction of human lives, we must strongly assert that it can claim no political expediency, far less moral justification.

In language most temperate this citizen of India echoes the voice of India suffering and outraged by a stronger nation that would govern 300,000,000 people against their will. Tagore's statement bears a striking resemblance to the famous Bryce report issued one time when Belgium was in the grip of an alien power inasmuch as it is a concrete arraignment of a nation that believes in might as the determining factor of rule. Indeed Belgium's woes as pictured in the Bryce report were less terrible than are India's at present, for Belgium had an enduring hope that England would win and England had championed Belgium's cause. Belgium's hope is India's despair for after winning the freedom of Belgium, England, as the champion of small nations, by a strange inconsistency turns upon 300,000,000 Indians with machine guns and rifles and bids them accept her rule or perish. Prussian militarism was a world-menace yet there is every indication of British militarism stalking abroad in India to terrorize the East and stifle her legitimate aspirations for self-determination. The Indian Budget for the present year carries the enormous sum of \$206,000,000 for military needs, which means that of the expected revenue of \$431,875,000 from India the dominant power intends to take 47.7 per cent for military purposes. Is this the sign of the new era ushered in with the defeat of Teuton militarism? Are armaments to be reduced and the rule of force abolished if the power that had most to say at the Council in Paris in settling the peace of the world deliberately registers its belief in militarism by a multi-million vote? Small wonder that Rabindranath Tagore refuses to hold a title given by a nation that is crushing his own people with repressive laws and militaristic measures.

Hail to the K. of C.

THE allotment hitherto received by the Knights of Columbus from the United War Fund is \$17,000,000. Of this sum every mite has been turned by them into sunshine and happiness for the men in service. The itemized report of their stewardship, including also an

accounting for the \$1,776,409.00 derived from the independent drive that preceded the United War Fund efforts, has called forth the most favorable comments from the entire secular press. Their monthly expenditure on war-work approximated to \$2,000,000, and the exact sum spent by them on war-relief during the twelve months ending June 30, was \$16,794,552.41. Although the total amount gathered in the great United War Fund drive was \$170,500,000, and the Knights were to receive as their quota but \$25,000,000, yet their liberality has in fact vastly exceeded the generosity of those who drew the lion's share of the popular contributions so bountifully offered for the cheer and welfare of our men. The disbursement of free "creature comforts" made among our troops by the Knights of Columbus was within a few dollars of \$7,000,000, an amount greater than that spent for a similar purpose by all the other organizations combined that participated in the United War Fund. Among the largess of the Knights, freely distributed among our soldiers, were 900,000,000 beef cubes, 618,000,000 cigarettes, 3,750,000 pipes, 546,851 pounds of tobacco and 3,000,000 pounds of candy. No wonder that nothing but words of praise and gratitude and of the highest appreciation can be heard from the returning troops when the name of the Knights of Columbus is mentioned.

But more than all this, their secretaries were to be found at the very front, risking life and limb to be of service in their country's cause by giving joy and courage to the soldiers in the field. The number of workers sent overseas by them was 1,075 out of a total of 7,414 applicants. Their expenditures in the United States were \$5,468,060.79, and abroad, \$9,550,082.62. Particularly notable is the fact that the entire expenses for administrative purposes, collection, care and distribution of funds, amounting to \$166,616.76, was covered by cash discounts from prompt payment of merchandise bills. The army and navy, and the entire country, owe the Knights a debt of gratitude, which is even now being paid to them in the general appreciation their efforts are meeting with everywhere.

The Catholic Chaplain's Power

THE returned soldier has brought back with him firm convictions regarding the value of army chaplains. Protestant ministers, in his opinion, provided they are "all-round good sports" and have learned—a rather rare accomplishment—how to get on with men, are good at doing the things which Y. M. C. A. officials perform, such as arranging sports, getting up concerts, etc. But as for expecting ministers to have and exercise certain supernatural powers which make chaplains exceedingly convenient to have about when death is near—why the very notion seems to the average soldier who has met Protestant chaplains so unreasonable as to be almost amusing.

But all the world knows what dying or imperiled Catholic soldiers expect from the priest, every officer realizes the high "military value" of the Catholic chaplain for maintaining the morale of men at the front, and in the following striking passage from the Rev. Robert Keable's "Standing By," a Protestant minister's remarkable war-book, is the disclosure of what an acute observer considers the secret of the Catholic chaplain's power:

The only people who seem perfectly content with their religious system are the Catholics. I have not seen a single book demanding its reform because it doesn't suit Tommy. I've read half a dozen thanking God for the lives and deaths of Catholic soldiers, but that's all. And why? . . . I may be wrong, but I think they have undoubtedly got hold of the right end of the stick. . . . They have got a perfectly firm credal faith—practical, dogmatic, supernatural. Round those fixed points everything is allowed to be in a state of flux. He [the Catholic padre] uses Latin which is an extraordinary good parable of his belief that he is the medium for the supply of a supernatural forgiveness and grace which turns, not on a man's intellectual understanding or culture or goodness, but on his sincerity and need. When the padre sees that need he supplies it; when he doesn't see it, he lives a cheerful, natural, straightforward, manly, but also supernatural life which men like and instinctively—perhaps unconsciously—envy. Such a padre wants very little changed. He is perfectly sure of his wealth, its source, and its supply; he only wishes there were more beggars.

American soldiers who met during the late war a Catholic priest for the first time, no doubt watched him closely, and learned to marvel at his singular gift for amiably mingling with the men and yet always securing, though without seeking it, universal recognition of his sacred character. Such a sight, added perhaps to thoughtful Protestants' knowledge of the courage and confidence with which their Catholic companions-in-arms face death after receiving Absolution and Holy Communion, has probably turned many a mustered-out soldier toward the Church.

The Case for Lithuania

AT Paris last month the head of the Lithuanian delegation stated the case for Lithuania. She must be independent for she holds the gate to Russia and Russia once recovered from its orgy of Bolshevism will remain the land of wealth coming from soil and timber and mineral. Germany in the Lithuanian view has not been absolutely defeated as a threatening world-power. She will have undisputed access to Russia unless Lithuania is independent and such a condition will again threaten the peace of the world.

Strangely enough the Lithuanian dread is not limited to Germany. She is fearful of Poland. It is not just to allow Poland to annex any part of Lithuanian territory. At present a Polish army is in Vilna and Gredne. These troops must be withdrawn if real justice is to be done to Lithuania. The Lithuanians fear that Poland, though so long oppressed herself, will become the oppressor of Lithuania. Racially compact Lithuania has

preserved its identity under the tyranny of Russia. "It cannot be consigned now to any tyranny. It has paid the price of liberty, paid it in the World-War in which it has been in turn the victim of retreating Russians, invading Germans and destroying Bolsheviki."

Henri de Chambon, editor of *Revue Parlementaire*, declares the Polish and Lithuanian viewpoints are irreconcilable. For the Lithuanians demand independence and the Poles want to annex Lithuania as a part of the "Great Poland." Now the Great Poland would be a Federal State comprising Poland, Lithuania and White Russia, and the present Warsaw Government is working for the Great Poland. That Europe may have peace it is necessary that each nation confine itself within its own boundaries. With this as a working principle a Great Poland as outlined at Warsaw spells war. In brief this is Henri de Chambon's contention. From the historical standpoint Vilna, the capital of Lithuania, has for a long time been the intellectual and political center of the

Lithuanian nation. It is steeped in the glories of Lithuanian nationality. Poland lays claim to it on the principle that whoever speaks Polish is Polish. And the Lithuanians answer that if this principle is the sole criterion of nationality Germany can claim many Poles.

So the Congress at Paris has a very important point to decide. Lithuanians were not pleased with the terms imposed on the Germans in the orders for evacuation that came from the Supreme Council. The Germans were allowed to stay in Lithuania that order might be kept there. The Lithuanians accuse them of creating disorder. In evacuating the land they have been stripping it. As they hold the railroads and telegraph lines the Lithuanian process of reorganization is nullified. For four years the country has been exploited. Then came the armistice and the Bolsheviki shortly after. Now the Lithuanian nation appeals to Paris to stay the menace of a threatening oppressor and this time Poland is the oppressor. What will Paris answer?

Literature

Herman Melville and "Moby Dick"

HIS boats stove around him, oars and men and line-tub whirling in the vortex of waters and the maddened whale hurling his Monadnock-like bulk at his pursuer, Captain Ahab of the Pequod had dashed himself at the oncharging monster, seeking with his blade to reach the "fathom-deep" life of the terror of the sea. But then it was "that suddenly sweeping his sickle-shaped lower jaw beneath him, Moby Dick had reaped away Ahab's leg, as a mower a blade of grass from the field." That is the way Herman Melville, of New York, tells of the beginning of Captain Ahab's madness, and of the cruise of the Pequod to harry Moby Dick, the white whale, to the fountain heads of the most hidden seas, to give him battle and sate his revenge. Forced to return home after his encounter with the leviathan Ahab had been confined to his cabin, and as he swung in his hammock to the rocking of the gales that buffeted the Horn, "his torn soul and gashed body bled into one another and made him mad." And Moby Dick became the one object of his hate, the monstrous personification of all evil. Ahab lived henceforth, but to pit himself and his crew against this titan of the ocean. Titan he was, of enormous size, but it was not so much his uncommon bulk that distinguished Moby Dick as his peculiar snow-white, wrinkled forehead and his pyramidal white hump. The rest of his body, the New York historian of this mastodon of the waves tells us, was so streaked and spotted and marbled with the same hue, that the sea-rovers called him the white whale, a name "justified . . . when seen gliding at high noon through a dark blue sea, leaving a wake of creamy foam, all spangled with golden gleamings." Ahab has in Moby Dick a worthy foe, of intelligent malignity, sublime in his fury, clothed "with such portentousness of unconscious power, that his very panics were more to be dreaded than his most fearless and malicious assaults." But Ahab never knew what it was to quail before a storm, nor had the whalers of Nantucket ever seen him refuse battle to the prey for which he had lowered his boats. A philosopher, a Hamlet-like brooder over the secrets of nature, a bluff sailor from whose soul the breath of the sea had not blown away the kindlier humanities, a fatalist yet with something of old New England beliefs clinging to his soul, as relentless as Moby Dick in his hate, Ahab was a right

good shipmaster and harpooner and knew the ways of the sea as well as did the monster he was pursuing.

Ahab and Moby Dick are genuine creations, and the epic of the whale given us by the New York novelist ranks with the best sea-romances in literature, even when compared with Dana's "Two Years before the Mast," Cooper's "Pilot," Clark Russell's "Wreck of the Grosvenor," Marryat's "Midshipman Easy" or Stevenson's "Treasure Island." By that story the name of Herman Melville will be kept alive. New York should not forget "Moby Dick," for its author was a child of the city of the "Manhattoes." Grandson of the old gentleman with the Roman nose and whose "cheeks were like the rose," immortalized by Holmes in the "Last Leaf," he was born one hundred years ago this month. Time and again from crooked Greenwich lanes, he sauntered to Corlears Hook and Coenties Slip, and thence by Whitehall, northward. Many a time he peered with curious eyes over the battered bulwarks of ships just in from the China seas, or which had buffeted their way round the Horn, or on whose browned sails the suns of tropic isles had blazoned their witching story. Even then in the first quarter of the nineteenth century the Island of Manhattoes was "belted round by wharves as Indian isles by coral reefs." The sea was calling to Melville. After his father's death, with scanty means and the scanty burden of scholarship picked up in a few months at the Albany Classical School, he shipped before the mast for Liverpool, and then in his twenty-second year sailed from New Bedford on a whaler in the pursuit of the leviathan which he has immortalized in "Moby Dick."

The whale and its pathway in the sea, its tricks and its wiles, its deadly onslaughts and its still more deadly Parthian retreats, its history, its haunts, the literature that had grown up around the monster, from the Bible to Aristotle, Pliny, Sir Thomas Browne, Linnaeus, Rondeletius, Willoughby, Scoresby, Cuvier, Olmstead, Beale and Brown, the kinds and species of the "great fish" the sperm-whale, the right or Greenland whale, the grampus and the narwhale, he studied at close range. And what he tells us of the whale and whale-fishing forms an absorbing part of his story.

On his cruise from New Bedford on the *Acushnet* Melville revolting against the brutality of the captain, deserted from the

ship and reached the Island of Nukahiva in the Marquesas and strayed into the valley of Typee, where he was held in indulgent captivity by the lazy, langorous and critically cannibal natives. His adventures among these dreamy-eyed lotos-eaters he described in "Typee," and its sequel "Omoo," with a tinge of something more than languor in certain passages which even the most accommodating moralist must reprove. Typee becomes under Melville's pen a valley of dreams, its lagoons and vales moonlit or sun-bathed, a witching fairyland. But bewitching as it was, with the taint of cannibalism in the atmosphere, the hard sense of the New Yorker made him welcome the day when he was rescued by an Australian whaler, but only to wander to Tahiti, then to find himself in the whirl of a mutiny at sea, then at the more prosaic if safer tasks of a clerk at Honolulu. After rounding the Horn he was back in Boston in 1844. "Redburn," based on his trip to Liverpool, "White Jacket," "Mardi," "Pierre," soon followed. They are almost forgotten, "Pierre's" more than repulsive story decidedly so, though "White Jacket" should be remembered, for it was instrumental in doing away with flogging in the navy. "Mardi" is the story of the discovery of an earthly paradise in an unknown archipelago, a "crazy chaos of adventure and satirical allegory." In its pages there is a welter of language, an echo of Gargantuan laughter, a wilful incoherence of exotic philosophies. It is something of Sir Thomas Browne, with an echo of Carlyle and Rabelais. But who care for them in "Mardi" now, when there are the immortal chapters that tell of the hate of Captain Ahab for the white whale with the sickle jaw and the malignant intelligence of some demon from the caverns of the unfathomed sea?

So from "Typee and Omoo" where neither religion nor Catholicism escape divers shafts, and "Mardi," "Moby Dick" wheedles us back on his course. From the masthead of the Pequod while the tap-tap of Ahab's ivory leg sounds ominously on the deck, Tashtego the "Gay-Header," or Queequeg or black Dagoo sings out the whaler's immemorial and mystic watch-word as he sights his quarry: "There she blows, there she blows." Then Ahab's cry: "Lower away," and the chase is on. What wonderful racers of the sea, sublimely mad Ahab, the mates Starbuck and Stubb little Flask, and that noble savage Queequeg that dived into the "Heidelberg Tun" of the whales' head to salvage Tashtego from his oil-bath, and grim tiger-yellow Fedallah the Parsee, that goes to his death, caught by the turns of the rope of his own harpoon and lashed round and round to the monster's back, pinioned in the involutions of the lines that carried him away the everlasting prisoner of the cunning and malignant white whale.

What subtleties in the wheeling of the monster, and in their telling by Melville? For it was to the south of Saint Helena, one serene and moonlit night "when all the waves rolled by like scrolls of silver, and by their soft, suffusing seethings, made what seemed a silvery silence, not a solitude," a silvery jet was seen far in advance of the Pequod's bow. "Lit up by the moon, it looked celestial; seemed some plumed and glittering god uprising from the sea." Treacherous gleam, death-alluring splendors. It was Moby Dick's ethereal spout wheedling them to their doom.

The last encounter with Moby Dick is of epic proportions, as Ahab hurls his spear at the monster only to be caught in the twistings of his line like Fedallah and to be dragged like him to the depths, the would-be captor, the captive of the white whale. At last the leviathan turns upon the Pequod his cunning and malignant fury. As he dashed himself against the hull, "retribution, swift vengeance, eternal malice, were in his whole aspect, and in spite of all that mortal man could do, the solid, white buttress of his forehead smote the ship's starboard bow, till men and timbers reeled." In vain, in after days did the lookouts of Nantucket peer seaward for a sight of the returning

ivory hull of the ship that carried Ahab and his crew on that fatal cruise. But even as the Pequod went down, Tashtego was nailing the ship's flag to the sinking but unsundered spire of her mast, and a sky-hawk downward swooping with the ship and pecking at the flag chanced to intercept his fluttering wing between the hammer and the wood. "So the bird of heaven, with unearthly shrieks, and his imperial beak thrust upwards, and his whole captive form folded in the flag of Ahab, went down with his ship, which, like Satan, would not sink to hell, till she had dragged a living part of heaven along with her, and helmeted herself with it."

The tang of the sea is on every page of "Moby Dick," its mystery, its terror; its witchery. With all its incoherences, its strained diction, its grandiloquent rhapsodies, its symphonies of pseudo-Elizabethan and Wagnerian craftsmanship, its extravagances that recall Marlowe, and Sir Thomas Browne, its irrelevant prolixities, its undisciplined taste, it is an amazing book. Ahab and Moby Dick are the conceptions of a great poet, the captain of the Pequod, invincible in his hate, unswervable in his purpose, the marble-fronted leviathan unconquerable in his subtleties of malice and his titan strength. It is a cold-blooded reader, who, thinking of his own battles with the forces that bar his way, does not thrill with Ahab's sailing-orders for his cruise. "Up helm! Keep her off round the world," or feel his heart leap with the joy of battle, when he hears the old sea-lion's voice ring out his challenge: "Lower the boats and away!"

JOHN C. REVILLE, S. J.

THE TRAVELER

When my Love went from his house door
Where he shall enter in no more
Light and strange was the smile he wore.

My weary Love, lest he be spent,
Had wine and oil for nourishment,
Smiling he was and well content.

He had sweet oil laid to his feet
So they be strong, so they be fleet,
His heart and palms were sealed with it.

The saving waters on his head,
With words of life my Love was sped,
He lacked not wine nor very bread.

As in a vision he saw plain
The white table without a stain,
The spread supper for starving men.

The shoes of swiftness he put on,
My Love he was so fain to be gone,
Oh, light and bright his face shone.

The night was cold and the way long,
With healing oils was he made strong,
And O, my Love, my Love is young.

And O, my weary Love goes light
Into lit chambers, all in white
My Love sits down this heavy night.

KATHARINE TYNAN.

REVIEWS

Standing By.—War-time Reflections in France and Flanders. By ROBERT KEABLE. New York. E. P. Dutton & Co. \$2.00.

This remarkable book is characterized by high distinction of thought and style and was written by a Ritualistic chaplain from South Africa who accompanied a regiment of negroes to the front. It contains a merciless indictment of the Established Church, tells many home truths about the failure of Protestantism in the army, and speaks of Catholicism so enthusiastically

that it would not be surprising to hear, almost any time now, of the author's conversion. The majority of the Protestant chaplains in France, says Mr. Keable, considered Christianity only "a Theistic system of ethics," and they found the Y. M. C. A. its logical expression. In a thoughtful chapter on "Paris" the author contrasts Protestant with Catholic worship to the marked advantage of the latter, in "The Church in the Searchlight," and in "Old Bill" he ruthlessly exposes the failures and shortcomings of the Establishment which he longs to see poor and dispossessed, that she may find herself. He would have her like the Church in France which "is all but penniless." He continues:

It is not merely disestablished; it is or has been till the heroism of its clergy in the war moved the secret soul of the nation—even persecuted. There are bishops in France with a curate's stipend and a third-floor-back palace. And the result? France is not strikingly religious. . . . But the churches are full. The poor have the Gospel preached to them. The pure in heart see God. The lepers are often cleansed, and even the lame walk and the blind see. And no one says to a French priest: "Don't talk to me of the Church in France. No one knows for what the Church in France stands. Let your Church live like Christ before it preaches Him." For one knows for what the Church in France stands; one knows that its clergy are despised and rejected and poor as He; and if Christ be still crucified in France today, there are centurions at the foot of His Cross who are moved to cry, "Truly this Man is the Son of God."

There are so many fine passages in "Standing By" that merely referring to them would unduly lengthen this review. But the Catholic reader must at least be cautioned not to miss the chapter entitled "Christmas in the B. E. F." containing the account of how the author said the rosary before the crib with his dusky soldiers, "Rome" with the reflections suggested to him by seeing whites and blacks kneeling side by side at Mass, "Jumieges," with its enthusiastic tribute to medieval Catholicism, and the chapter on "French Bells" along with that on "The Heart of a Child," in all of which this gifted and discerning Protestant chaplain points out beauties of Catholicism that far too many of the Church's own children allow to escape them.

W. D.

The Writing and Reading of Verse. By C. E. ANDREWS, Ph. D., Assistant Professor of English in the Ohio State University. New York: D. Appleton & Co.

This scientific, interesting and practical book gives us, as far as that can be given, a fairly complete theory of verse in relation to meter, tone-color, rhythmic movement and similar elements. There are few volumes in English which survey the question with which Dr. Andrews deals from so many angles or few more likely to impart a keener appreciation of all the *nuances* and technicalities of his rather elusive subject. For dissecting verse is like dissecting a delicate flower. In doing so half the aroma escapes you. The author is fully aware of this and to make his point of view clear he wisely begins his treatise with these words from Sidney Lanier, one of the keenest judges of verse and its laws in the language: "For the artist in verse, there is no law, the perception and love of beauty constitute the whole outfit; and what is herein set forth is to be taken merely as enlarging that perception and exalting that love." Following Lanier again, the author develops the fundamental thought found in Lanier's "Science of English Verse," that the rhythm of both music and verse depends upon an equality of time divisions. Such a treatment says the writer, brings the analysis of the verse into relation with the way in which verse was written, trains the ear to the subtleties of rhythm and thus opens the way for a true appreciation of its beauties. Thus in Dr. Andrews' own words the emphasis of the book is placed upon the appeal to the ear.

This is true of almost every page of the volume, for numerous examples are given to illustrate every point and the reader who does not gradually grow to the appreciation of the most intricate verse forms must be tone-deaf indeed.

The book is progressive in treatment. It starts with the fundamental notions of meter, stress, scansion, verse-pattern, melody or tone-color, then proceeds to the technique of special-verse-forms such as the stanza, the sonnet, the ode, French forms like the ballade and the chant royal and closes with a timely discussion of *vers libre*. With regard to the latter the following words of the author are suggestive: "Though much free verse is the result of mere laziness, or rudeness of technique, to condemn the type indiscriminately means to deny a place in poetic art to forms highly developed by Arnold, Patmore, Henley, Whitman, Blake and the translators of the Psalter." J. C. R.

Bye-Ways of Study. By DARRELL FIGGIS; **Confiscation in Irish History.** By W. F. T. BUTLER. Dublin: The Talbot Press.

Darrell Figgis has published four interesting essays in this little volume. It opens with a very careful criticism of the latest life of Parnell and closes with an historical study of two important documents contained in the calendars of state papers bearing upon Irish history. Francis Thompson and George Meredith are the two other subjects treated by his pen. The essay on Francis Thompson is cleverly done, while in handling Meredith the writer confines himself to a study of his letters. The preface of the book has this very interesting note: "The proofs . . . were corrected hastily near midnight while men with revolvers stood over me, and my present address is not convenient for research." The writer is a prisoner of the British Government in Durham Jail.

W. F. T. Butler's interesting work on "Confiscation in Irish History" is in its second edition. While the beginnings of confiscation were based on force of arms the Stuarts introduced legal subtleties to accomplish their purpose, and under James confiscation was carried out in the interest of the British and at the expense of the old Irish. The author unveils the method of each succeeding English ruler in dealing with the nation that never would be conquered. The outstanding effect of confiscation was the complete divorce of the owner and the tiller of the soil. In no country of Europe up to the eighteenth century was the peasant less protected in his relations with the land owner. His lot was as bad if not worse than that of the French peasantry "in the darkest days of the closing years of Louis XIV"; and in the eighteenth and a greater part of the nineteenth century the major portion of Ireland's population was in a condition unspeakably wretched. While it is undoubtedly true that confiscation has reacted against England's best interests, it is difficult to follow the author's conclusion that "in certain ways, there has been a gain to the Irish nation as a whole," unless the gain is intensified nationality reaching its apex in our own times.

G. C. T.

Model English. Book II. The Qualities of Style. By FRANCIS P. DONNELLY, S. J. Boston: Allyn & Bacon. \$1.20.

The teachers of English in our Catholic academies and high schools will undoubtedly give a warm welcome to this new text-book by Father Donnelly. It is meant to embody, along with his earlier volume, which is entitled "Imitation and Analysis," "a complete and practical presentation of the art of composition for secondary schools." "Model English" is a remarkably teachable and stimulating book. Its fifteen chapters adequately cover all that the high-school pupil needs to know about the "Qualities of Style," the "Processes of Composition," the "Aids to Composition" and the "Types of Composition." Almost every page is furnished with well-chosen models for study and imitation, excerpts from Catholic authors' writings

being gratifyingly frequent, the definitions are brief, clear and not too numerous, and best of all, the book is particularly rich in novel and practical suggestions for written work. If Catholic boys and girls whose formal education has to end with the high school have mastered before graduating the principles of composition: Father Donnelly inculcates in "Model English," they should be able, if spurred a little by ambition, to continue their intellectual development, for the four concluding chapters on the essay, the speech, the story and versification contain a wealth of material which the average pupil will hardly be able to master thoroughly during the last year or two of the high-school course. An appendix gives a number of practical "Directions for Teachers" and a valuable "Analytical Index" ends the book.

W. D.

A Gentle Cynic. Being a translation of the Book of Koheleth, Commonly Known as Ecclesiastes, Stripped of Later Additions. Also its Origin, Growths and Interpretations. By MORRIS JASTROW, JR., Ph.D., D.D. Philadelphia: J. B. Lippincott Co.

Who is this cynic? None other than *Ecclesiastes*, Koheleth, the Preacher, the inspired writer of one of the canonical books of the Bible. His cynicism is not admitted by Catholics. Guided by the doctrine of the inspiration of Holy Writ, they assign to God, the Author of Scripture, the responsibility for the thoughts of the sacred writers. From such thoughts is necessarily excluded all that is pessimistic or cynical, be it never so gentle or delicate in expression. *Ecclesiastes* is a refutation of the cynicism of its time. Now that which is refuted, must be presented. Hence the work contains an exposition of much that is pessimistic and cynical.

To Protestants this seeming pessimism has long been a stumbling block. Twenty-five years ago Dr. Sanday, Anglican Canon of Christ Church and Lady Margaret Professor of Divinity in the University of Oxford, in his book on "Inspiration," wrote that *Ecclesiastes* was in the canon of the Bible to show that there was room in heaven even for the pessimist. From the cynicism of this Anglican clergyman in regard to God's Word it is not a far cry to the blasphemies of Dr. Jastrow. He starts with the gratuitous assumption that *Ecclesiastes* was unorthodox in its first form. The author is the Omar Khayyam of the Bible. He is epicurean and pessimistic, "an easy-going dilettante who unfolds in a series of charming, witty and loosely connected *causeries* his view of life." "Life is made to be enjoyed, and yet that enjoyment is 'vanity.'" There is no Personal Deity to serve; no Creator to remember in the days of our youth; no Divine purpose to work out in our lives. Our principle of action logically is to eat, drink, and be bilious. Vanity and inanity are the end of it all. To hark back to what he deems to have been the original Koheleth, Dr. Jastrow strips the present treatise of many inspired thoughts, and takes the very heart out of it. Pious commentators brought God into the book: so Jastrow puts God out. Later writers refuted the cynic; so Jastrow drops the refutation. Did he arbitrarily disembowel a satire of Horace, the operation would be too silly to be interesting. It is a book of the Bible upon which he clinically demonstrates. Therefore this Professor of the School for Biblical Surgery, University of Pennsylvania, is supposed to be scientific with the scalpel.

W. F. D.

BOOKS AND AUTHORS

"My Child" (Dutton), by Jean Berry, is a mother's hymnal of her infant daughter. Its form of expression, so careless of prosody and entirely void of rhyme, arranges it with the "new poetry." But the matter is as old-fashioned and sweet as lavender and point-lace. For those native sanctities, which childhood trails about, which mothers usually keep and ponder in their

hearts, have been confided to the artless foldings of this booklet with a witchery not to be withstood. Here is one:

Baby has lately discovered her hands.
She holds them up before her face.
Turns them in every possible way
While she looks and looks,
Serious and puzzled.
When they come together,
As by accident,
She coos and squirms and laughs,
And straightway forgets them.

While school-editions of the classics still continue to be published, lovers of old Greece and Rome can still rejoice. Their gladness can increase when so splendid a book appears as "The First Six Books of the Aeneid of Vergil, with Introduction, Notes and Vocabulary, and Passages for Sight Translation" (Silver, Burdett) by Harry E. Burton, Ph.D., professor of Latin at Dartmouth. The notes are particularly clear and interesting, not merely grammatical and textual. The appendix to the notes, containing as it does classical passages from all ages, will be welcome and useful to teachers. Except where the passage is from a Latin author, a translated form of the classic is given. It would appear, as this section is for teachers, that the bald original, if more pedantic, would be more acceptable.—It seems too bad that a little volume called "The Progressive Road to Reading, Book Four" (Silver, Burdett), while it can have selections from Dickens, Kingsley, the Arabian Nights, contains no one story from the great inspirational source of the Bible; and while there can be appeals to the child's love of beauty, bravery, goodness, there can be no direct appeal to his love of God. But the selections as a whole are good.

The Rev. J. A. McHugh, O. P., S. T. Lr., the Professor of Dogmatic Theology at the Catholic Foreign Mission Seminary, Marynoll, New York, in "Preparation for Marriage" (Benziger, \$0.60), has prepared a small treatise for pastors dealing with the points of Church legislation on the Sacrament of Matrimony. What the New Code treats of in regard to engagements, impediments and dispensations is well synopsized.—"The Missal for Sunday Use" (Kenedy, \$2.00) contains on opposite pages not only the Mass prayers for all the Sundays and festivals of the year but in many instances the prayer of the Saints as well. The book is of a convenient size, the translations are very good, and Sunday's Vespers and Compline are added.—In a booklet bearing the title "The Words of Life, a Handbook of Explanations for those Seeking Knowledge of the Catholic Faith" (Kenedy, \$0.60), Father Martindale, S.J., has compiled for busy men a logical outline of the Church's main tenets. Prospective converts who have other books to use with this rather expensive one will find the sixty small pages of "The Words of Life" helpful.—A third edition is out of Herbert E. Hall's excellent controversial pamphlet on the "Miraculous Birth of Our Lord" (Catholic Truth Society), and from the same publishers comes a booklet containing fifteen good "Missionary Hymns," the words of which were composed by Evelyn L. Thomas, and the music by Annie D. Scott.—Father Wynne has brought out a good translation of the "Requiem Mass and Burial Service from the Missal and Ritual" (The Home Press, New York, \$0.05), which will be found convenient. The beautiful new Preface is inserted containing the words: "Since for Thy Faithful, O Lord, life is altered but not taken away: and as the dwelling of our earthly habitation is dissolved, the everlasting home in heaven takes its place."

"The Homestead" (Dutton, \$1.90) is a New England novel by Zephine Humphrey which depicts the struggle that takes place in the soul of a girl torn by two impulses: the home instinct

radicated in the soil, and the craving for emancipation evoked by the glamour of foreign lands. The homestead, the concrete embodiment of ancestral traditions, frowns jealously on the alien element in its strange scion, and exercises a baneful repression, until a *deus ex machina* is evoked to work its destruction and the girl is set free. Most of the action takes place in the kitchens of two farmhouses and the characters, their thoughts and language, conform to environment. The theme is a good one, and the sullen disapproval of the homestead is well portrayed; but the basis of the other side of the conflict is inadequate and not very probable.—Those inhabitants of "Winesburg, Ohio" (Huebsch, \$1.40) who were not morally decayed, were fit subjects for the study of the psychiatrist. Hence there is a deadly dullness, an unrelieved flatness, about this tale of a small town as told by Mr. Sherwood Anderson. Vice is never so ugly as when set side by side with virtue, but as there was not even one small virtue in Winesburg, Mr. Anderson's picture must necessarily lack contrast and human interest. "Winesburg, Ohio," is fully as engaging and informative as a visit to a morgue in a strange city.—"Rezanov" (\$0.70), "The Groper" (\$1.60), "Their Mutual Child" (\$1.60), and "The Taker" (\$1.75) are the titles of four novels recently published by Boni & Liveright, New York. The first is a reprint of an old novel by Gertrude Atherton. It is worth reading for its fanciful description of conditions in California under the Spanish régime. The action of the story is concerned with the spell cast over the heart of the youthful daughter of the land by a masterful Russian adventurer who wins her love. The second, which is Henry K. Aikman's earliest book, describes, with slight artistic skill, a young man's adventures in the business world of Detroit, and, with scant reserve, his sordid amours. That money is the root of evil and that most eugenists should be confined to madhouses, are the excellent texts from which Pelham Wodehouse preaches in "Their Mutual Child." But a sermon can be dull, and this, unfortunately, is a soporific specimen. "The Taker," by Daniel Corson Goodman, describes in a cold, dispassionate manner the life of a philandering egotist who preys upon women. The "ethical value" of such books is minus one.

BOOKS RECEIVED

- Allyn & Bacon, Boston:
Model English, Book II. The Qualities of Style. By Francis P. Donnelly, S. J. \$1.20; Everyday Science. By William H. Snyder, S. D. \$1.40; Aux États Unis. A French Reader for Beginners. By Adolphe de Monvert. \$1.20.
- Aquinas Academy, Tacoma, Wash.:
The Celtic Race. By Rev. A. M. Skelly, O. P. \$0.10.
- The Australian Catholic Truth Society, Melbourne:
Cultured Paganism, a Critical Study; Newman's Alleged Opposition to Scholasticism. Both by the Rev. W. J. Tucker, S. J. One penny each.
- Richard G. Badger, Boston:
The Cosmic Comedy and the Vital Urge. By Leonard Stuart. \$1.50; The Little Dog Laughed: A Fantasy in Four Parts and an Interlude. By Fergus Reddie. \$1.25; On the Firing Line in Education. By A. J. Ladd. \$1.75.
- Boni & Liveright, New York:
The Taker. By Daniel Corson Goodman. \$1.75; The Groper. By Henry K. Aikman. \$1.60; The Story of the Rainbow Division. By Raymond S. Tompkins. With an Introduction by Major General Charles T. Menoher. \$1.60; The Poems and Prose of Ernest Dowson. \$0.70.
- Burns & Oates, London:
The Mirror of Perfection, to wit, The Blessed Francis of Assisi. With a Preface by Father Cuthbert, O. S. F. C.
- Catholic Book Co., Wheeling, W. Va.:
Catechist's Manual. First Elementary Course. By Roderick MacEachen, D.D.
- The Catholic Truth Society of Canada, Toronto:
A Talk About Differences. By a Priest of Toronto; The Conversion of the Anglican Monks of Caldey. (The same in French). B. Rev. C. Gagnon, D. D. \$0.05 each.
- George H. Doran Co., New York:
Canada at War, 1914-1918. A Record of Heroism and Achievement. By J. Castell Hopkins, F. S.S., F. R. G. S. Including a Story of Five Cities. By Robert John Renison, Chaplain, 4th Canadian Infantry Brigade. Illustrated. \$5.00; Mr. Steadfast. By John Buchan. \$1.50.
- E. P. Dutton & Co., New York:
Mare Nostrum (Our Sea). A Novel by Vicente Blasco Ibañez. Authorized Translation from the Spanish by Charlotte Brewster Jordan. \$1.90.
- The Four Seas Co., Boston:
The New Science of Analyzing Character. By Harry H. Balkin, Character Analyst and Employers' Adviser. Illustrated from Photographs. Second Edition. \$2.50.

- Harvard University Press, Cambridge:
The Style and Literary Method of St. Luke. 1. The Diction of Luke and Acts. By Henry J. Cadbury.
- Houghton Mifflin Co., Boston:
The Years of the Shadow. By Katharine Tynan. \$4.50; Prisoners of the Great War. Authoritative Statement of Conditions in the Prison Camps of Germany. By Carl P. Dennett. \$1.50.
- B. W. Huebsch, New York:
Russia in 1919. By Arthur Ransome. \$1.50.
- P. J. Kenedy & Sons, New York:
The Government of Religious Communities. A Commentary on Three Chapters of the Code of Canon Law. Preceded by a Commentary on the Establishment and Suppression of Religious Communities. By Hector Papi, S. J. \$1.10; A Catholic Social Platform. By Rev. Joseph Husslein, S. J., Ph.D. \$0.05; \$2.00 a hundred.
- K. of C., War Activities Committee, New Haven, Conn.:
Bolshevism: The Remedy. Pope Leo XIII's Encyclical on Labor. \$0.10.
- Krone Brothers, 38 Park Place, New York:
Common-sense Drawings. A Manual with Syllabus and Instructions for Teachers of Drawing in Graded Schools. By Eleanor Lane. \$5.00.
- Marshall Jones Co., Boston:
The Hill of Vision: A Forecast of the Great War. By Frederick Bligh Bond, F. R. I. B. A. Script by John Alleyne. \$1.50.
- The Morning Star Publishing Co., New Orleans:
Ireland's Case. By Rev. Michael Kenny, S. J. \$0.10; 100 copies, \$5.00.
- Robert M. McBride & Co., New York:
Women and World Federation. By Florence Guertin Tuttle. \$1.60.
- Oxford University Press, New York:
The Poetry of Peace. Selected by R. M. Leonard.
- Schwartz, Kirwin & Fauss, New York:
Bible Stories for Children. By a Catholic Teacher. With a Preface by Rev. Augustine F. Hickey, S. T. L.
- Small, Maynard & Co., Boston:
John McCormack, His Own Life Story. Transcribed by Pierre V. R. Key. Illustrated from Photographs. \$3.00.
- Lawrence Sterner, 1400 Broadway, New York:
The Un-Christian Jew. By Lawrence Sterner.
- Our Sunday Visitor Press, Huntington, Ind.:
A Layman's Answer to Agnosticism. By J. Howard Holt. \$0.15; \$7.00 a hundred.

EDUCATION

Most Emphatically, "The Same Old Bill"

AN editorial recently appeared in this review under the caption, "Emphatically the Same Old Bill." It was the restatement of an argument first presented in AMERICA for June 7 in an article, "The Same Old Bill," and its purpose was to show that the Smith-Towner bill (S. 1017, H. R. 7, 66th Congress) differed in no essential respect from its unhallowed predecessor of the 65th Congress. A careful analysis and comparison of the two bills justified the conclusion again set forth in the editorial of August 2.

This conclusion is not a matter of opinion, but of fact. Word for word, the titles of the two bills are the same. The old bill provided for the creation of a Department of Education, with a Secretary of Education, having a seat in the Cabinet; this is likewise the specific purpose of the new Smith-Towner bill. In detail, the old bill enumerated the instruction of illiterates, the Americanization of the immigrant, the partial payment of teachers' salaries, the extension of the school-term and higher standards of teaching, new rural schools, the promotion of physical and health education, and the preparation of teachers, as the interests to be controlled by the Secretary of Education. The new bill includes these activities, and adds, "the extension and adaptation of public libraries for educational purposes." Each bill discriminates against all educational institutions founded and maintained by private effort; the first bill explicitly, the second, by omitting to include them among the schools which may share in Federal appropriations. Most important of all, under the terms of each bill, that detestable, un-American despot, an educational dictator, is created. The new bill, as well as the old, constitutes a judge sitting to decide with finality the fitness of the respective States to conduct their schools as they think best, and that judge is the Secretary of Education. Again, this conclusion is not a matter of opinion or of sentiment, but of fact as disclosed by a comparison of the two bills.

To urge the concluding provisions of Section 14 against this argument, is to fight with an empty gun. By their very wording, these clauses take for granted the essential evil of the old bill, the dictatorship of the Federal Secretary, over the schools of the cooperating states. The first of the two provisions, "guaranteeing complete local independence," reads as follows:

Provided, That this act shall not be constructed to require uniformity of plans, means or methods in the several States

in order to secure the benefits herein provided, *except as specifically stated herein.* (Italics inserted.)

The force of this provision lies in its exception. It is "specifically stated herein" that a State cannot even begin to "cooperate" with the Federal Department of Education, until its plans, means and methods, have been submitted to the Secretary of Education (Section 14, lines 9, 10, 11) and by him have been approved, as showing "that the said State is prepared to carry out the provisions of this act" (Section 14, lines 12, 13). What is the purpose of this preliminary requirement? It will not be contended that the State's plans are sent to the Secretary merely to be filed at Washington, or that the Secretary is obliged to approve any and all plans that may be submitted. The provisions of the act are discretionary in this respect, not mandatory. The plans are obviously submitted in petition of approval. If the Secretary can approve, he can also reject, and he can also revise. Practically, he is constituted a tribunal, sitting in judgment upon the schools of the petitioning State. In accordance with his decision, he will admit or reject, or admit only on condition that all changes deemed by him necessary to show "that the said State is prepared to carry out the provisions of the act" are incorporated in the State's educational policy. Nor does the Smith-Towner bill anywhere nominate a right of appeal from the decision of the Secretary.

THE POLITICAL EDUCATIONAL DICTATOR

WHAT part of the State's undoubted, exclusive right over the schools conducted by and under its jurisdiction, is here "guaranteed"? In what respect does this political appointee, the proposed Federal Secretary of Education, ruling upon State educational programs with a finality to be overturned only by his removal, differ from an educational autocrat? Nor let it be said that no State is compelled to "cooperate" with this dispenser of Federal gold. If it does not "cooperate" it is penalized. For what it cannot in honor accept, it is forced to pay. It is put in the position of those American citizens who, believing that the summation of educational iniquity is the studied exclusion of God from the heart of the child, yet must pay taxes for the upbuilding and extension of schools which they cannot in conscience use. It is only incidental to the present discussion, but a fact not to be forgotten, that by the passage of the Smith-Towner bill, the burden now carried by men who believe that Almighty God has a legitimate place in education, will be at least doubled.

ABSOLUTE FEDERAL POWER

THAT the complete liberty of the several States is secured by the final provision of Section 14, is a claim that has been advanced, notably by the National Educational Association.

And provided further, That all the educational facilities encouraged by the provisions of this act and accepted by a State shall be organized, supervised, and administered exclusively by the legally constituted State and local educational authorities of said State, and the Secretary of Education shall exercise no authority in relation thereto, except as herein provided to insure that all funds apportioned to said State shall be used for the purposes for which they are appropriated, and in accordance with the provisions of this act accepted by said State. (Italics inserted.)

The force of this provision is negated both by its expressed exceptions and by other Sections of the bill. The "State and local educational authorities," clothed, apparently, with plenary powers over their schools, are in reality subject to the orders of the Secretary of Education. They may do what they wish, provided, always, that their desires are in accordance with the mind of Washington. It has already been pointed out that as a first preliminary, the State's program (Section 14, line 6 to

line 20) must be submitted to the judgment of the Secretary. Minimum standards, including such details as the length of the school-term, prescribed by the Federal authorities, must be met before there can be any question of a Federal apportionment. By Sections 8 to 12 inclusive, the Secretary is required to rule on the organization, supervision and administration of the local schools, and to decide whether or not they measure up to his standards. The claim, therefore, that under the Smith-Towner bill, exclusive authority over its schools is left to the States, cannot be maintained. The very process prescribed by the bill opens with an act on part of the State, equivalent to an abdication of this authority.

Further, this same provision reserves to the Federal Secretary authority to decide at all times whether or not the programs offered by a "cooperating" State are in keeping with the provisions of the act (Section 15, lines 13, 14, 15), gives him complete power to assign or withhold the apportionment of any State (Section 16), and power to discontinue all payments (Section 17) should a State refuse or fail in any year to file a report of its educational work. Aside from these essential clauses, which vest in a Federal official final power to rule on the organization, supervision and administration of the local schools, final power over the local schools will rest in the local authorities. Both parties, we are asked to believe, reserve supreme jurisdiction in the same sphere.

A PRODUCT OF PAGAN PHILOSOPHY

THE issues of the Smith-Towner bill are deep and far-reaching. The bill is founded on a political philosophy which our fathers knew and rejected. It enacts into Federal law a philosophy which tends to break down the initiative of citizens, States, and local communities, and to build up a pagan inhuman government by bureaucracy. Ultimately, it will destroy freedom of education by making the way of the private school precarious if not impossible. Definitely assuming that education is one of the exclusive functions of the State, it is the first great step taken by the Federal Government towards secularism. The triumph of that spirit means, humanly speaking, the degradation of the Cross of Christ. Of its condemnation of the Smith bill, therefore, AMERICA retracts not one word, and for its opposition to this most un-American attempt to establish a Federal educational autocracy, AMERICA offers no apologies whatever.

PAUL L. BLAKELY, S. J.

SOCIOLOGY

An Autocratic Conspiracy

THE Reformation, as every intelligent and impartial student of history will now freely admit, was not primarily a religious, but an economic revolution. It took root, as a non-Catholic clergyman recently expressed it to the writer, in autocracies only. It relied entirely upon the favor of the powerful secular lords, who gladly disguised their personal greed and ambition under the cloak of religion. The poor, as even men like Harnack confess, were to be the great sufferers. "Politically and socially," writes Dr. Cram, "the inevitable outcome of the Renaissance and Reformation was absolutism and tyranny, with force as the one recognized arbiter of action." That such statements are matters of fact that can no longer give offense to open-minded Protestants shows the progress that has been made towards a better understanding of history.

It is equally admitted by Catholics, in their own regard, that grave abuses existed in the Church at this time, not doctrinally, since her teaching has never changed since the days of the Apostles, but on the part of many of her members. In England and in Germany, the two great Reformation countries, the Church was suffering at the same time both from a plethora of wealth and an anemia of poverty. A vast proportion of the landed property of these countries had been gathered into the

hands of ecclesiastical lords who often took but little interest in the welfare of the souls entrusted to their care. Abbeys and convents were not unfrequently tinctured with worldliness. In the meantime deserving priests were, in too many instances, but poorly and inadequately provided for. Such conditions lent themselves admirably to the caustic pen of the satirist and the misdirected attacks of the reformer. The fault, where it existed, was not that of religion, but of politics. It was not a question of the Church interfering with the State, but the time-worn story of the State interfering with the Church. As Cardinal Gasquet wrote of the time of Henry VIII in "The Last Abbot of Glastonbury":

The Bishops were, with some honorable exceptions, chosen by royal favor rather than for spiritual qualifications. However personally good they may have been, they were not ideal pastors of their flocks. Place-seeking, too, often kept many of the lords spiritual at court, that they might gain or maintain influence sufficient to support their claims to further preferment. The occupation of bishops over much in the affairs of the nation, besides its evident effect on the state of clerical discipline, had another result. It created in the minds of the new nobility a jealous opposition to ecclesiastics, and a readiness to humble the power of the Church by passing measures in restraint of its ancient liberties.

Precisely similar was the dark side of the picture in Germany, as presented by Janssen, a most impartial historian. Men had in many instances flagrantly failed to observe the teachings of the Church, and avarice became the besetting sin of the day. Neither had the clergy themselves always been loyal to the spirit of their Divine Master and the high ideals of the Sermon on the Mount. He writes:

The lower orders of parochial clergy, whose merely nominal stipends were derived from the many precarious tithes, were often compelled by poverty, if not tempted by avarice, to work at some trade which was quite inconsistent with their position, and which exposed them to the contempt of their parishioners. The higher ecclesiastical orders, on the other hand, enjoyed abundant and superfluous wealth, which many of them had no scruple of parading in such an offensive manner as to provoke the indignation of the people, the jealousy of the upper classes, and the scorn of all serious minds.

Here then we have plainly stated the worst side of the case. Moral delinquencies were obviously not wanting, and we must add in fine, as Cardinal Manning suggests, the distraction caused shortly before in the minds of men by the great Western Schism.

THE CHURCH NOT AT FAULT

BUT this is not the entire picture, nor does it in any way represent the Church herself. Hampered by the evil of State interference, which thrust into the place of the chosen shepherds of her flock worldly-minded princes and court favorites, she still continued as before in her work of charity and in her fearless vindication of the principles of social justice, while preaching the pure Gospel of Christ as she had done in the centuries past. Sanctity had not departed from her Religious Orders because some of their members had fallen into laxity, nor was zeal for the cause of God and of his poor less truly the dominant characteristic of her clergy because some of her pastors had been found unworthy.

It was but the fulfilment of Christ's prophecy that the tares should be permitted to grow up with the wheat, and that the net of His Church should hold alike the good and the bad until the time of final separation. So it has always been from the days of the Apostles, and so it will remain. But it is also true that there are periods of more than usual delinquency. Such was the case in the years immediately preceding the "Reformation." Unhappily, in place of seeking to conform the lives of men more perfectly to the true Faith of their fathers, a new religion was substituted in its stead. Here, as is now

more clearly seen than ever before, was the beginning of all our economic evils.

IMPARTIAL WITNESSES

RALPH ADAMS CRAM thus briefly states the case in "The Sins of the Fathers":

For 300 years, generation after generation has been fed on the shameless fiction of historians and theologians until it is bred in the bone that the Reformation, the suppression of the monasteries, the Huguenot revolt, etc., were godly acts that formed the everlasting cornerstones of modern civilization. They were: but what that civilization was we are now finding out, and paying for at a price never exacted before since Imperial Rome paid in the same coin.

To have these facts made clear in the minds of men, and to know that such statements can no longer be looked upon with suspicion, as the product of Catholic zeal or of an artistic or intellectual partiality for medievalism, is a distinct gain, economically no less than culturally. As Muezzin writes in the London *Athenaeum*:

Man in the Middle Ages somehow held the clue to a happiness and a harmony that we have lost. Life had a meaning for him which transcended the desires of the flesh and the promptings of self-interest; his universe was charged with intelligible and blessed purpose; and his work, which was consecrated to the service of that meaning and that purpose, was crowned with such exuberance of joy and beauty that the cathedrals, abbeys and churches of his creation tease us moderns out of thought, so sublime they seem, so unattainable to the more accomplished, more learned craftsman of today.

The greater accomplishment and learning of the modern laborer, where this may be said to exist, is merely upon the surface. Culturally the medieval craftsman was immeasurably superior to the average workman of today. Education is of the whole man, and such an education the medieval craftsman enjoyed in his religion, in his churches as well as in his guild and in his craft. The most striking and obvious fact of these ages, as the writer last quoted remarks, is "the universality of the feeling and appreciation for beauty." Beauty dwelt with men and walked with them and found expression at their touch. The things of the spirit were then shared by all and expressed by all. "Those prayers in stone, which are so marvelous in the eyes of posterity, were not built by highly-paid specialists, but by the common people themselves, who enriched their handiwork with a thousand blossoms of their quaint and untutored imagination." Such was the perfection of democratic industry, its flower, and glory, and joy.

NOT UNTO DEATH

IN those times and in that society the trinity of the human spirit, beauty, truth and love, was a trinity in unity," the unity of one Catholic Faith. All this was swept away by the Reformation, through the instrumentality of autocratic rulers to whose grasping greed the people were mercilessly delivered, to fall an easy prey, subsequently, to the no less merciless autocracy of the capitalism which now was given birth.

The sickness which had broken out in the social organism, previous to the Reformation, was not unto death, nor did it at all affect the entire body. This still remained sound. A local remedy only was needed. Luther himself was forced sadly to admit on many an occasion that the cities of Germany which most eagerly welcomed him had changed for the worse after accepting his "New Evangel." The same can clearly be shown to have been the case in England, where, as Cobbett said, the Commons became the laboring poor. The same fate was shared by every other land into which the Reformation entered. Catholic countries were in many cases hardly less affected by the reflex of the disastrous economic doctrines which now gained ground as the corollary to the new religious theory of individualism. In too many instances the State, though

nominally Catholic, hampered the Church in every way and made impossible her free social activity, while the false principles, imported from abroad, confused the minds of men. Hence the universality of the social disorder, as wide-spread as had once been the beneficent influence of the Church.

JOSEPH HUSSLEIN, S.J.

NOTE AND COMMENT

The One-Big-Union Failure

IT is reassuring to see how emphatically the American Federation of Labor has repudiated the "one big union" movement in Canada, spawned by syndicalism and the I. W. W. agitation. The Federation quotes with approval the following passage regarding the Canadian strike hysteria, from the Edmonton *Free Press*, a Canadian labor publication:

The net result of the whole affair in Canada merely proves that the o. b. u. [one big union] idea of general strike, of complete cessation of all industrial activity, is economically unsound, and is not a practical scheme for attaining the desired ends of labor. The general strike is impossible because the other fellow controls the food store houses and can eat three square meals a day while labor starves. It is impracticable because all society, including women and children, suffer while the fight is on. And last, but not least, it is impossible, because the rest of society will not permit it. Neither will the State permit it. If union men persist in refusing to turn a wheel industrially, the remainder of society will do the job for them. Self-preservation is the first law of nature. Because of these irrefutable facts the o. b. u. was doomed to failure at the onset, and already it is recognized generally not as the one big union but as the one big failure.

The central body of Edmonton had refused from the first to be stampeded into the one-big-union movement which radical labor elements have for decades of years been preaching in the United States. Not the least conspicuous apostle was, in former days, the Socialist "martyr" Debs.

Percentages of Increase in Cost of Living

A BULLETIN just issued by the United States Bureau of Labor Statistics offers a table showing the annual changes in the cost of living from December, 1914, to December, 1918, for eighteen ship-building centers on the Atlantic, Gulf and Pacific coasts and on the Great Lakes. It then adds the latest prices for June, 1919. The total per cent of increase from December, 1914, to June, 1919, has been: for Portland, Me., 74.25 per cent.; for Boston, 72.78; for New York, 79.22; for Philadelphia, 76.21; for Baltimore, 83.99; for Norfolk, Va., 87.05; for Savannah, 79.76; for Jacksonville, 77.48; for Mobile, 76.64; for Houston, 80.22; for Portland, Ore., 69.16; for Seattle, 74.01; for Los Angeles, 65.07; for San Francisco and Oakland, 65.58; for Chicago, 74.47; for Detroit, 84.36; for Cleveland, 77.23 and for Buffalo, 84.23. The items taken into account are food, clothing, housing, fuel and light, furniture and furnishings, and miscellaneous expenses. The largest increase in cost has been in clothing, furniture and furnishings, while the smallest has been in housing. The total increase in the cost of living, as may be seen from these figures, has differed little in the various sections of the country.

"Bearer Warrants" to Evade Taxation

IT is proverbial that the invention of new armaments merely leads to the invention of new weapons that can pierce them. The same is apparently true of the making of laws, which promptly stimulates the ingenuity of those determined to circumvent them. Thus the investigation into the meat-packing industry by the Federal Trade Commission uncovered a re-

markable financial device which completely hides the ownership of stocks and bonds. It is known as a "bearer warrant" and is a receipt for a stock certificate. The certificate itself runs to the treasurer of the corporation and he issues a receipt, or "warrant" for it. The warrant runs to "bearer," and the dividends can be collected and the stock actually voted without even the officers of the corporation knowing who the stockholder is. Should this be permitted to come into general use, it would serve to evade the payment by corporations of income and other taxes to the Government. The system baffled all the efforts of the Federal Commission to determine the identity of the real stockholders of certain Chicago stockyard interests. It is stated that "bearer warrants" for more than nineteen per cent of the stocks of the "Chicago Stock Yards Company of Maine" were, however, identified as belonging to J. Ogden Armour, president of Armour & Co. The Commission found that Armour exchanged \$194,000 in cash for \$1,552,000 of stock in the Maine company, and up to 1917 had drawn in dividends \$152,950 more than his investment.

Paleozoic Journalism

AS an instance of the paleozoic state of mind in which certain Evangelical journalists still find themselves in this twentieth century, the following editorial from the Methodist *Christian Advocate*, entitled "Back to the Middle Ages," is a happy illustration:

If any American is in danger of taking too seriously the current assumption that the war has made all things new he should read and read again the language of the published appeal for the great church which Rome proposes to build at the American capital.

On the eve of Memorial Day certain great American newspapers carried a striking full-page advertisement calling upon "everyone who glories in the name of Catholic" to contribute toward the building fund of \$5,000,000 for the erection on the grounds of the Catholic University of America at Washington, D. C., of a "National Memorial Church" "to the glory of Almighty God, who hath given us the victory, and in honor of Mary Immaculate, Patroness of the United States." Contributions are solicited "from all Americans who love and honor God and His Blessed Mother." Quotations are printed from Cardinal Gibbons, who speaks of "gratitude for the greatest of victories," and from Pope Benedict, who has the decency to say nothing about the "victory" which he notoriously did his utmost to frustrate, but who, it seems, has "always hoped that there would be built in the National Capital of the great republic a temple worthy of the Celestial Patroness of all America."

The language of the appeal sounds more like the thirteenth century than the twentieth, more like Ecuador than America. Coming before the public simultaneously with the Vatican's rejection of the Protestant Episcopal overtures looking to a Conference on Faith and Order, it is a blunt notice to America that Rome, at least, is what she has ever been, that there is to be no abating of pretensions, or softening of doctrines, to disarm Protestant prejudice. The Rome that aspires to be the national church of America is the Rome which has hitherto adjusted itself in North America to the prejudices of a prevaillingly Protestant population, and restrained those practices and expressions which characterized it in Spain and Latin America. The Rome that now boldly bids for American support is the Rome which divides with a creature the worship due only to God.

The *Christian Advocate's* falsehood about the Pope can be surpassed only by the ignorant perversity that will persist in speaking of the Catholic's appeal to the intercessory power of Mary, as dividing "with a creature the worship due only to God." Can it be possible that there are Methodist readers so sadly uninformed as to make possible such a presumption upon their ignorance on the part of the *Christian Advocate*? Surely they are not living in the Middle Ages, but in the days of the mammoth and the cave-man. Who will shed a little of the thirteenth century's light on our contemporary?